ANNUAL BOOK NUMBER—Continued.

Reading Room Divinity School

Price 5 Cents. Established 1878

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, DECEMBER 9, 1897. NEW SERIES, VOL. 5

CONGRESSIONAL LIBRARY, WASHINGTON, D. C.

CONTENTS.

EDITORIAL: PAGE
Notes ---- 903
Mark H. Lackersteen ---- 904

OUR BOOK TABLE (continued):
Studies in Comparative Religion ---- 904
Short Studies of Great Subjects ---- 906
Helps to High Living ---- 906
Books of Doctrine ---- 906

POETRY:
The Waif—Hattie Tyng Griswold ---- 907
Slavery—Hannah Parker Kimball ---- 907
An Open Secret—*Celia Thaxter* ---- 907

THE LIBERAL CONGRESS:
Tennyson's Last Poems—Baldwin ---- 907

THE STUDY TABLE:
Studies in Early Christianity—F. A. Christie ---- 909
Eliot's American Contributions to Civilization—J. W. C. ---- 910
Bascom's Evolution and Religion—W. I. Lawrance ---- 911
Dole's The Coming People—G. N. F. ---- 911
"From the Old Faith to the New"—W. I. L. ---- 912
Self-Cultivation in English—G. N. F. ---- 912
Five Helpful Books—C. J. B. C. ---- 912
A Colonial Story—M. E. F. ---- 913
The Magazines—E. P. P. ---- 913

THE SUNDAY-SCHOOL:
The Religion of the Assyrians—E.H.W. 914

THE HOME:
Helps to High Living—James H. West 915
My Little Hero (Poetry) ---- 915
Queer Companions ---- 915

THE LIBERAL FIELD:
Morris, Ill. ---- 916
Spring Valley, Minn. ---- 916
Philadelphia ---- 916
Boone, Ia. ---- 916
Versailles, Mo. ---- 916

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

A Christmas Gift to Your Friends

SOMETHING THAT WILL LAST.

A Gift of Thought. A Lift in Life.

The New Unity for three months for 25 cents to any present subscriber of *The New Unity*.

Send your quarter in the Coin Card, which we will send on application; or send a dollar or more in paper money at our risk.

Write address clearly, and after Christmas write your friend, if you think best, of your gift.

No responsibility for continuation of subscription either by the giver or receiver of the gift, but we hope that many will continue.

We look for twenty-five hundred readers who will spend a dollar or more of their "Christmas money" in this way upon their friends. What better way can you bless them?

In this way Santa Claus will carry a double gift in each package.

With a little help all around we will be able to bring twenty-five hundred subscribers to *The New Unity*.

This is Our Christmas Sum.

4 quarters x 2,500=10,000 Christmas gifts.

One out of every four will renew=2,500 new subscribers.

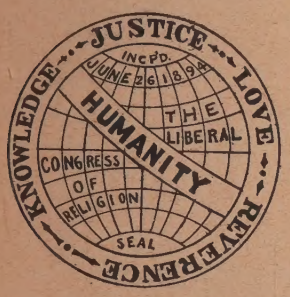
Result, Christmas happiness the year round.

For further particulars, see editorial first page.
Correspondence solicited.

Alfred C. Clark, Publisher, 185 Dearborn Street.

THE NEW UNITY

VOLUME V. THURSDAY, DECEMBER 9, 1897. NUMBER 41



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

1. "*Never read any book that is not a year old.*

2. *Never read any but famed books.*

3. *Never read any but what you like; or, in Shakespeare's phrase,—*

No profit goes where is no pleasure ta'en:
In brief, sir, study what you most affect."

—EMERSON'S "THREE PRACTICAL RULES."

The wealth of our review department, the interest in books, and the number of good books now pressing, induces us to continue our book number still another week, believing that many will be glad to take particular care of these two issues at least, during the pressure of the Christmas days when so many will be wondering what to buy and how to give. Already the correspondence, both at the publishers' and editors table, shows the appreciation of our readers in this direction by inquiries and orders concerning the books mentioned.

One dollar will put THE NEW UNITY for twelve successive weeks into the homes of four of your most thoughtful friends. Is it not worth while to bless them, yourself, and the publisher in this way?

It is well for one subscriber to know how it strikes another subscriber and that a busy one. Writes one: "I shall soon be through with the great rush of home work and will then have more time to circulate THE NEW UNITY. It is already bearing good fruit in Polo."

The Young Men's Christian Association, of Boston, is justifying its expense in fitting in its domestic science department, young women to be not only pastors' assistants, assistant secretaries, etc., but superintendents in bakeries, matrons of institutions, ninety-two such young women having been fitted out in eight years.

It is probable that THE NEW UNITY has no friends to count upon except among its readers. Our religious exchanges, representatives of denominational interests, as a rule when they have nothing bad to say of us, say nothing. But our readers form the body guard in which we trust. To them we look for every advance movement and during the twenty years of our existence, *no definite, clear demand has gone unanswered.* We confidently look to them for this Christmas movement onward for twenty-five hundred more friends in the way of new readers.

Prof. Nathaniel Schmidt's address on "Biblical Criticism and Theological Belief," delivered at Nashville and printed in full in THE NEW UNITY of November 18th, is being pamphleted and will be ready for delivery next week. It was an essay too weighty to be fully appreciated in the listening or in the one reading. Many of our readers will be glad to own it for their own sakes. We hope many more will be glad of the privilege of passing it along. No better missionary tract to the thoughtful student, particularly to ministers, has been issued for a long time. Single copies, through the publisher of THE NEW UNITY will be sent for ten cents per copy; in quantities of a hundred or more for missionary work through the Secretary of the Liberal Congress, three dollars per hundred.

An item is going the rounds, telling of an English curate who procured a hand organ and went around the streets to raise funds for his church, but that the effort had been abandoned. Our sympathies go out to this "Rev. Mr. Ward." His financiering scheme is not more wanting in dignity or less legitimate than many other financiering methods in vogue in this country. It is always a question lying back of all these indirect methods of replenishing church finances that so exhaust life and its resources, bringing such a small percentage of returns to the cause involved, as to whether such

churches had not better die the death of the incompetent and the inadequate, than live to bring reproach upon the fair name of religion and to debase the spiritual currency of the community.

The following word from the venerable mother of Michigan, the leader in so many good causes, the founder of so many good movements, is given a place in these columns, hoping it will help Santa Claus in his effort to increase the subscriptions of THE NEW UNITY. See advertisement on second page.

The publisher and editors of THE NEW UNITY are most worthy of the congratulations and thanks which they are receiving from all quarters over the growing attractiveness of this paper. I have thought for weeks that I could not refrain from sending mine. There is no paper that I look for with so much interest as my little NEW UNITY. It is versatile and tolerant on all sides. I keep my copy in constant circulation among those who feel that they cannot afford to take it. I send it here and there and everywhere Again I thank the publishers and editors, and thank God, for the spirit and word of THE NEW UNITY. L. H. STONE.

Kalamazoo, Mich., December 4, 1897.

The following echo of the Nashville Congress, written by a lady who is a resident of the city, must be gratifying to all friends of the Liberal Congress and THE NEW UNITY. Next week the Directors of the Liberal Congress meet to take preliminary steps for the next Congress to be held in Omaha. Help THE NEW UNITY and you help the Congress:

Enclosed find $1.00 subscription to THE NEW UNITY, which please send to above address. The echoes of the Liberal Congress still linger in my ears, and I am daily made to feel that it was good for me to have been there. *Every day* was a *'Red letter day'* and I felt it was such a privilege to listen to the impassioned words of men and women who are truly God's messengers. It was a liberal education and I felt truly that I was one of the elect to be given the privilege of attending. I think, nay, I know, that ye builded wiser than ye knew in coming to Nashville. The leaven is at work and sooner or later your bread cast upon the *seemingly* unfriendly waters will return to you. Your reports of the Congress in THE NEW UNITY have been such a treat. I would not miss one of them. I have been such a doubter, but I have a larger vision now. Is doubt a condition of faith?

The advantages of Christian Science are dependent on, (1) whether it is Christian; (2) whether it is science. The country is overrun with a spurious sentiment that unfortunately is doing much mischief. Here is a circular that informs us, that "The Holy Spirit is here," harnessed in for no purpose but to help out the pretentions of a healer. The doctrines that a pure heart helps us have sound bodies no one has ever disputed. But are we therefore compelled to believe that "The science of life is an open book to Mrs. Johnson; all effects are traced by her to the cause that produces them, hereditary and otherwise, consequently all causes under the light and power of the Holy Spirit can be removed and supplanted by a pure heart, a sound mind, and a healthy body." E. P. P.

Mark H. Lackersteen.

The above name or initials are familiar to the older readers of THE NEW UNITY, as they have often appeared in connection with articles in the review department of this paper. The name has also become familiar through his wife, who, for the last two years, has been the Office Editor of this paper, and has been identified in many ways with the liberal cause in Chicago for many years. Many hearts in the wide family of THE NEW UNITY will go out in sympathy to her and her children in this hour of bereavement.

The battle was short, but severe and decisive. Pneumonia seized him on Friday, and at eleven o'clock on Tuesday, the seventh inst., the release came. Dr. Lackersteen was a descendant of an old Calcutta-Liverpool commercial house of that name. He was born in London in 1835, studied medicine at King's College, where he graduated with honors and took a subsequent course at St. Andrew's University in Scotland, and entered her Majesty's service as assistant surgeon in the army when but twenty-three years of age. He served as regimental surgeon in India, seeing active service at Bengal, Lucknow, Sepoy Mutiny, and elsewhere. After seven years of this service he became a member of the medical staff of the Governor General, which place he occupied for three years. In 1868, health failing him, he returned to London on a five years' medical furlough. In 1869 he became a member of the Royal College of Physicians of London, and physician of St. George Infirmary, and took honorary degrees in the Royal College in Chemistry. He practiced his profession in London until 1880, when with wife and children he came to America and settled in Chicago, where his medical learning found prompt recognition among his associates. For many years he has been a professor in the Post Graduate School of Medicine, and has won that love and confidence which is the part of the good physician. Dr. Lackersteen was essentially a student, widely read, particularly in the direction of science and philosophy, was familiar with the Sanskrit, as well as the Greek, Latin, and modern languages. At the time of his death he was busy translating from the French learned articles for the benefit of the profession he was so enthusiastic a member of. His home was a thought center. He and his family were interested in All Souls Church from its earliest inception. He leaves behind him wife and four children, who have left them the priceless memory of a well furnished mind, a loyal heart, and a stalwart conscience to help them in the battle of life. THE NEW UNITY could not say less than this. It is not meet for it to say more. The Doctor was a brave warrior for truth. His going leaves the more work for the rest of us who are left still on duty. Blessed be his memory.

Our Book Table.

Continued from last week.

STUDIES IN COMPARATIVE RELIGION.

That the "conversions" are not always and only from pagan fields into Christianity, is becoming a matter of record in these days. Avowed converts of statistical Christians to statistical pagans are of course very limited, but that there is a wave of Orientalism sweeping through the western world, at the present time, is proven by the great interest there is everywhere in the subtleties and the mysticism that are expounded in the various classes, circles, and societies who are studying under the various names of Theosophy, Vedantism, Esoteric Buddhism, and probably in the final metaphysical analysis, Christian Science, Mental Healing, Faith Cures, etc. A brilliant illustration of this western enthusiasm for Eastern metaphysics, philosophy, religion, or what-not is found in "Gleanings in Buddha-Fields: Studies of Nature and Soul in the Far East," by Lafcadio Hearn (Houghton, Mifflin & Co., Boston, $1.25). Of his other books we have given notices from time to time. He is an Anglo-American who is now lecturing on English literature in the Imperial University in Japan. The interest in this book clearly divides itself into two parts and the reader will bless him for the one or the other, or for both, as his own mental attitude may decide. First, quite independent of his theories or philosophies, Mr. Hearn has a charming style and his pen is fertile in graphic pictures, and in artistic, as well as spiritual insight into the life and scenes he describes. Second, he is in love with the Buddhistic philosophy as interpreted in Japan, enamored, we might almost say, inspired, by the would be "spiritual philosophy," the nonegoistic, the universal-in-the-individual bases of life and conduct as taught by this system as he understands it. It is possible to like the first phase of this book without liking the second, but the second deserves study at our hands, and happy is he who can keep a clear head and bring an impartial judgment to this study. This philosophy of the East may help the student to extricate himself from the giddy rounds of externality, the awful tyranny of convention, and the over-elaborate environment of prosperity and success that overwhelms us, but let him beware lest he mistake rhapsody for spirituality, and mental debility for heavenly mindedness. The slackening grasp on the realities and necessities of the outer world may indicate degeneracy rather than growth, at any rate, the student of anthropology is compelled to recognize that the dreamy philosophies and captivating mysticism do not save a people from the blights of pauperism, the degradation of caste, and the tyranny of conservatism. The speculative India is a warning as well as an invitation.

A less brilliant, but to our mind, a saner book, is that on "Primitive Buddhism: Its Origin and Teachings," by Elizabeth A. Reed (Scott, Foresman, Chicago, $1.00) Mrs. Reed is a modest lady who lives in Chicago. The brilliancy of her mind and the extent of her culture is but little realized by her neighbors. She is a member of the International Congress, of Orientalists and of the Philosophical Society of Great Britain. Her previous works on Hindu literature and Persian literature have commanded the respect and co-operation of the masters in this field, Max Müller, Monier Williams, Rhys Davids, and others. Mrs. Reed writes from a decidedly "Christian" standpoint, perhaps unprepared to do full justice to the spiritual powers of the Buddhist teaching, but she is a careful worker, and has dealt faithfully with the material at hand. The eleven chapters include such topics as "Primitive Buddhism," "Numerous Buddhas," "Buddhistic Account of Gautama Buddha," "Historic Sketch of Buddha," "Teachings of Buddhism, "Buddhist Monks," "Buddhist Literature," etc. Mrs. Reed would join with Mr. Hearn in insisting that it will not do to "mock the convictions of forty millions of people," and she has offered a little book that will be a valuable help to those who would come a little nearer to that power that disputes with Christianity the right of being considered the most populous religious system in the world.

It is interesting to turn from these foreign studies of the religion of the East to a book by a native scholar, "The Present Paradise," (Bidhan Press, Calcutta,) is written by a native missionary of the Brahmo-Somaj, Rev. P. M. Chandry, 24 Pataldanga Street, Calcutta, whose acquaintance Rev. J. T. Sunderland, Ann Arbor, made during his recent trip, and through whose kindness this book comes to our table. Mr. Sunderland testifies what is obvious to any one reading this book, that the author is a very devout man. The book consists of a series of reflections upon the religious life such as would delight the soul of Theodore Parker and Francis W. Newman. His standard is that of a rapt theist. Many of these articles have evidently done duty as sermons. The titles are significant: "God as Mother," "Woman as the Daughter of God," "God in Man," "Where to find God," etc. Of course the most valuable part of the modest little book to the western reader lies in the native color, the local illustration, the occasional apt story and parable. But the careful reader will note how much colored by western reading is the thinking of this man. His very "Orientalism" draws from western authors an important element of its virility and power. Not only New Testament writers, but Dante and Shakespeare, Emerson, John Howard,

and many others, furnish arrows for the quiver of this Hindu, who uses them successfully in the interest of universal religion, the common gospel of faith and hope, which indeed includes, as the author claims, Buddha, Socrates, Cicero, Isaiah, Christ, and Mohammed. To the student of comparative religion and the believer in universal religion this humble little book is an interesting addition to his library.

SHORT STUDIES OF GREAT SUBJECTS.

Since 1895 the Putnams have sent us annually a dainty book, unique in construction and tempting in material, under the title of "Little Journeys;" the series in 1895 was "To the Homes of Good Men and Great;" that of 1896 "To the Homes of American Authors;" that of 1897 "To the Homes of Famous Women," the volume in hand (Putnam's Sons, New York, $1.75). This includes a list of twelve women, beginning with Mrs. Browning and ending with Mary W. Shelley, Madam Guyon, Harriet Martineau, Charlotte Bronté, Christina Rosetti, Rosa Bonheur, Madame de Stael, Elizabeth Fry, Mary Lamb, Jane Austin, and Empress Josephine being the others. Each author is preceded by a portrait sketch, frequently from rare engravings. Mr. Hubbard, who delights in quaintness, he is the editor of *The Philistine*, knows how to put things in short meter, and to seize the points of greatest interest. Altogether they are very attractive books.

"The Revolutionary Tendencies of the Age" (Putnam's Sons, New York, $1.25), is too eloquent for conclusive argument. It has the ear marks of a public speech. The argument is a familiar and important one. It might have been stated in a quarter of the pages. It deals with questions which, if not listened to in this presentation, must and will be listened to in some other presentation. The book is to be commended in the absence of a better work.

It is still too early for either the literary or the ethical world to receive a serious argument against tobacco. No matter how earnest the presentation, how serious the problem, or convincing the scientific facts offered, it is tossed off with a joke. Ministers, lawyers, doctors, college professors, teachers, and leaders of children, will proceed to smile, dispose of it as a joke, and go on with the filthy habit, encouraging the debilitating and demoralizing nastiness. There is no use of reviewing a book in detail on this subject in these columns, but Mrs. Margaret Woods Lawrence has brought to a sixth edition her book on "The Tobacco Problem" (Lee & Shepard, Boston, $1.50), and it serves as a convenient handbook on the subject. It presents a mass of material to one who is willing to study the problem without a sneer, and independent of the smile. We know of no one book which presents the subject so fully and available to parents, pastors, and teachers.

HELPS TO HIGH LIVING.

R. F. Horton, in two slender little books, entitled respectively, "The Four Pillars of the Home," and "Success and Failure" (Dodd, Mead & Co., New York, 50 cents each), presents in a very simple and brief way discussions of old-fashioned problems that are always in order to those who may know the author or be in the line of his thought. "The Four Pillars of the Home" are purity, love, unselfishness, and discipline, four little sermons. The second book has more substance and will go further. The last two topics entitled "Failure which is Success," and "On the Admiration of Failure," make strong uses of Browning's poems of "Paracelsus" and the "Grammarian's Funeral."

Charles H. Mann, in his "The Christ of God: The Rationale of the Deity of Jesus Christ" (Putnam's Sons, New York, $1.00), makes a commendable attempt to translate orthodox dogma into the terms of spiritual life. The Christ thus interpreted offers not much that is repellant to the thought of the Unitarian or the rationalist, except the doubt that it is not the Christ of the New Testament, nor scarcely the Christ of the Christian dogma.

There is a pathetic interest in the next volume we take up, "Two Discourses of Phillips Brooks on the Spiritual Life" (Thomas Whittaker, New York, 50 cents), with two portraits, a little volume that must be dear to those who can read into the lines the accents of the kindling voice and the presence of the magnificent personality.

If "The Self-made Man in American Life" (T. Y. Crowell & Co., New York, 35 cents), had not been delivered by Ex-President Cleveland, at the semi-centennial of the Princeton University, it would scarcely have justified publication. As it is, it will not live long, though it deals in good, plain, solid sense all the way through.

If "Sermon Stories for Boys and Girls" must be printed, or rather, if they justify the printing, this book of Louis Albert Banks (Funk, Wagnalls, New York, $1.00), is justified. They are above the average evangelistic story, handsomely printed, but will probably prove more available to the minister and the teacher as starters, than to the boys and girls themselves, for whose reading the volume has been prepared.

BOOKS OF DOCTRINE.

"The Prophets of the Christian Faith" (Macmillan Co., New York, $1.25), is a modest book, but one of real value, presenting clear, short studies by strong men on great subjects. Lyman Abbott gives the introductory word as to "What is a Prophet," which may be condensed into the answer, he is a

preacher. Isaiah, Paul, Clement of Alexandria, St. Augustine, Wyckliff, Martin Luther, Wesley, Edwards, and Frederick Dennis Maurice are treated by such strong men as Deans Freemantle and Farrar, Principal Fairbairn, Prof. Harnack, Dr. A. V. G. Allen, and others. A stimulating book for preachers, one that has a tendency to make them ashamed of slipshod work. Most of these sketches, we believe, first appeared in *The Outlook*.

Dr. C. C. Hall, of the First Presbyterian Church of Brooklyn, undertakes in "The Gospel of the Divine Sacrifice" (Dodd, Mead & Co., $1.00), what Dr. Mann undertook to do with the doctrine of Christ, indicated above. It is another attempt to bring orthodoxy down to date. With each attempt the student discovers the amelioration of the sanguinary element, and the growth of the ethical.

Mrs. A. D. T. Whitney can scarcely keep her hands off theological questions. Those who read her books will not be surprised at this her attempt to convert the mosaic story into parable. She calls her book "The Open Mystery" (Houghton, Mifflin & Co., Boston, $1.25). There is in this the minimum of critical sense and the maximum of poetical skill.

Lastly, among these Books of Doctrine, is the little book that comes from over the water, which is a bit of spiritual biography of Sir George Elliot, K. C. B., in which he traces his development into Unitarianism. The little book is entitled "God is Spirit. God is Love. A Treatise on Spiritual Unitarianism" (Philip Green, London). This is a new edition of an old book, and contains an interesting appendix. Each last book on such a subject, if it be well done, is the most authoritative, for the controversy changes and the controversial spirit is ameliorated. The Unitarianism here described is scarcely as nearly related to the Unitarianism of the fathers, as it is to the living orthodoxy of to-day.

An Open Secret.

There 's a certain narrow, quiet path
  Of daily thinking and living,
Of little acts of sacrifice,
  Of loving and forgiving—

Of patience and obedience,
  Of gentle speech and action,
Of choosing the right and leaving the wrong
  With a sunny satisfaction—

And if we never leave this path
  For the thing the world calls pleasure,
There will come to meet us a heavenly joy
  Beyond all power to measure.

For on this narrow, quiet way
  God's angels move forever,
Waiting to crown with cheer divine
  Our every high endeavor.

Yes, this is what lends to the lowliest face
  The charm of the noblest beauty;
Not the thought of the duty of happiness,
  But the happiness of duty.

Celia Thaxter.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

The Waif.

A little child walking the city's streets,
  Lonesome as God, forsaken as the dead,
From dawn to twilight treading up and down,
  And with nowhere to lay its weary head.

Cold eyes look on it from amid warm shawls
  Woven in sunny Cashmere's distant vales,
And frozen hearts, hidden 'neath softest furs,
  Look out in stony calm, nor blanch, nor quail.

A thousand homes it passes, where no child
  Runs up and down the spacious rooms and wide,
And many little empty cribs are there
  Which mothers have not filled since darlings died.

But in no one of all the many homes
  Was there a space for one so small as he;
No mother hungering in her heart for love,
  Sought it from one of mean and low degree.

And so, as black and cheerless night came on,
  The little wanderer all his tears outwept,
Huddled himself together in his rags,
  And in the shadow of a great church slept.

Slept, and to wake no more in life of time,
  Where when the bells chime out at morning free,
The lesson still is read and pondered o'er
  "As to the little ones, so unto Me."

HATTIE TYNG GRISWOLD.

Tennyson's Last Poems.

Even so diligent a student of Tennyson as the writer missed, up to within a few weeks ago, the last productions of his pen. These consist of eighteen pages of poetry, and are only to be found in the Macmillan edition, and seem to have been excluded from the so-called complete editions published by Houghton & Co. and the Harpers, by reason of the new international copyright law. A very great defect in this otherwise admirable edition is its lack of an index. It is strange that so necessary a part of the standard collection of a great poet's work should have been omitted.

One of the gems of this series of poems is "The Death of Œnone," written some sixty years after the original "Œnone," published in 1832. All of Tennyson's classic poems are subjective, and modeled after the Greek pattern. They are as simple as a Doric temple—one idea, and no more, carefully, and, for the most part, subjectively, elaborated. And so with the Roman Christian poem, "St. Telemachus," written at Dean Stanley's suggestion, and giving the death experience of a Christian martyr of the fourth century. In "Akbar's Dream" we have Tennyson's ideas about a universal religion. Akbar was a great Mogul emperor of the latter Middle Ages, dying A. D. 1605. It seems that the great Italian renaissance and the German reformation reached the depths of Asia, for here we have in this great semi-Christian ruler universal tolerance of Mussulman, Brahman, Buddhist, Christian, Parsee, and Zoroastrian faiths. All are flowers of the one spirit:

Shall the rose
Cry to the lotus "No flower thou?" The palm
Call to the cypress, "I alone am fair?"
The mango spurn the melon at his foot?
"Mine is one fruit Allah made for man."
Look how the living pulse of Allah beats
Thro' all his world.
. . . There is light in all,
And light, with more or less of shade, in all
Man modes of worship

Those lines remind me that a couple of weeks ago, here in Chautauqua, Bishop Vincent delivered a very remarkable discourse in the liberal vein. In it the bishop said that the last word had not yet been spoken concerning the inspiration of the Old Testament. He looked upon its miracles and the experiences of the Jewish people as we look upon kindergarten schools to-day—a child's education and evolution through object lessons, the ultimate purpose of which was one God, and Christ His human representative. The bishop held that miracles were no longer necessary, as we now know Jesus Christ and his personality and teachings. He also remarked that Socrates, Epictetus, Marcus Aurelius, Plato, and all the great heathen teachers were inspired by Christ, and were all saved, using that word "saved" in its ordinary Christian acceptation.

The student of Tennyson will be especially interested in the last phases of the great poet's faith or unfaith in Christianity. Like George Eliot, in his youth Tennyson was an orthodox Church of England Christian. But both of them, in middle age, abandoned their early beliefs. While the former died a disbeliever in immortality and the divine personality, the latter was a constant waverer; one day, as in the "Children's Hospital," a Christian, and the next, as in "Despair," a skeptic. In his greatest poem, the "In Memoriam," Tennyson distinctly rests our faith in the future upon the justice and love of God instead of upon revelation and the resurrection of our Savior. True, both the prologue and stanza No. 36 seem otherwise, but, per contra, there are one hundred and thirty other stanzas, and we must not judge the whole by its parts, and such small, although greatly quoted, parts as these two fragments. Here are Tennyson's last words upon some phases of this mighty question of our origin and destiny:

Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger or of ape?

Man as yet is being made, and ere the crowning age of ages
Shall not æon after æon pass and touch him into shape?

All about him shadow still, but, while the races flower and fade,
Prophet eyes may catch a glory, slowly gaining on the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker, "It is finish'd; man is made."

Of death our poet says:

The face of Death is toward the sun of Life,
His shadow darkens earth, his truer name
Is "Onward;" no discordance in the roll
And march of that Eternal Harmony
Whereto the world's best time, tho' faintly heard
Until the great hereafter.—Mourn in hope!

Thus he addresses the God of the universe:

Will my tiny spark of being wholly vanish in your deeps and heights?
Must my day be dark by reason, O, ye Heavens, of your boundless nights?
Rush of suns and roll of systems, and your fiery clash of meteorites?

Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,
Nor the myriad world, His shadow, nor the silent Opener of the gate.

Here is a hymn of faith:

Doubt no longer that the highest is the wisest and the best,
Let not all that saddens Nature blight the hope or break the rest,
Quail not at the fiery mountain, at the ship-wreck or the rolling thunder,
Or the rending earthquake, or the famine, or the pest!

Neither mourn if human creeds be lower than the heart's desire;
Thro' the gates that bar the distance comes a gleam of what is h gher.
Wait till Death has flung them open, when the man will make the Maker
Dark no more with human hatreds in the glare of deathless fire!

All of these poems were written near four-score, and are especially remarkable for their silence. Not a word about revelation, not the faintest allusion to the mighty promises and hopes of the New Testament. They all might just as easily have been written by Marcus Aurelius, or any other disbeliever in our Bible. It is sad that this great soul did not see his way like Gladstone to rest his faith upon "the impregnable rock of the Holy Scriptures." Tennyson was so embarrassed, at least in his later years, with the Samsons, Noahs, and Jonahs of the Old Testament, and with the personal devil and endless hell of the new, that he was not able to separate these products of human pens and prints of human fingers upon its sacred pages from its wonderful teaching concerning the unity and fatherhood of God, the divinity of man and immortality—truths which make the Bible, with all its weaknesses and imperfections, easily the greatest book in all the world. Our poet was so carried away after 1860 by science and its ultimatum of truth by demonstration, that he, apparently, did not perceive that its antithesis—love and an infinite personality behind the visible universe—is as much and as ultimate a fact as scientific and demonstrable truth. Our faith faculty is just as legitimate and ultimate a part of humanity as our knowledge faculty. When Matthew Arnold defined God as "the power, not ourselves, which makes for righteousness," he went vastly beyond science and the scientific philosophy. But he did not fly high enough. God is the person (not power), not ourselves, who makes for righteousness, love and immortality, notwithstanding the world's evil and apparent imperfection and man's incompleteness. This greater truth, Tennyson reached and taught, and therein and therefore he was the superior of his brother poet. There is all the difference in the world between Arnold's "power" and Tennyson's person. And it is because science does not see behind or within this universe a divine and governing personality.

Blowing underfoot in clover
Beating overhead in stars,

that it always will be inferior to religion.

Using the term "rational" in the ordinary scientific sense, there is no such thing as a rational faith; a rational is a provable faith, but faith does not rest upon evidence; faith only "begins where reason ends." Hence, when Tennyson set himself to the task of constructing a "rational" belief in immortality, aside from revelation, he did not make a shining success of it. Every one of the arguments in the "In Memoriam" is faulty. At an open grave wisdom is no wiser, when it seeks to look beyond, than foolishness. Indeed, the child hymn—

Dear Jesus, when I languish,
Or lay me down to die;
Oh! send a shining angel
To bear me to the sky

is wiser than Spencer or Huxley, for they have nothing to offer except a "perhaps." If the child's faith is realized, the world is an unspeakable gainer. And in building upon this faith the church is a thousand times more sagacious and truer to humanity than the philosophers, who, one and all, admit that the child's faith may, after all, become true. For this reason the hymn book is better philosophy and poetry than Browning, Shelly, and Tennyson combined. The world owes to Charles Wesley and Isaac Watts a far greater debt of gratitude than to all the science of this splendid century so soon to end, for the former gave us, so far as the hereafter is concerned, bread, and the latter only husks.

It is said to be a psychological fact that an unmistakable sign of approaching dissolution is that old people forget the hurried and crowded years of middle life—the great years of great accomplishment—and revive and dwell upon the scenes and memories of their childhood. This is, no doubt, true. We all have two childhoods—the first soon after birth, and the last just before death. Both of these childhoods are the most beautiful parts of life, because both are special periods of innocence, hope, and faith. All editions of Tennyson's poems close with the swan song of his old age—"Crossing the Bar." In it he returned to the teachings of Sommersby parsonage and his father's hearthstone. Whatever we may think of the great poet's pessimism, and however we may debate whether it ever really ripened into meliorism, much less into optimism, we never tire of repeating his "Crossing the Bar:"

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crost the bar.

DANIEL P. BALDWIN.

Slavery.

Pace, O moon, through the sky; and shine, O stars, on the sea.
Penned in a narrow place we sit and chatter and mow;
Look in each other's eyes, with anxious, timorous gaze;
What if a neighbor should sneer? What if another should frown?

Out in the night are the wind, the moon, and the stars, and the sea;
Under the breath of the wind the branches crackle and bow,—
Freedom, and space, and life! But here in a solemn maze
Of the seen, the pretty, the near, we stoop for a flitting renown.

Under the night's wide arch, and over the surge of the sea,
Troops of honors and friends fit for a soul.—But Thou,
Father of souls, behold, here in the chatter and blaze,
Here in this palpable, here, we bow our foreheads down!

HANNAH PARKER KIMBALL.

The Study Table.

Studies in Early Christianity.

*THE EPIC OF PAUL.

It is a daring man who attempts a lost art, and most of all the lost art of writing epics. The natural mood of small expectancy will, however, in this case pass into respect for a very noble and serious composition, and the critic will summon himself to a just effort of appreciation. The artless spontaneity of epics that grew, like Homer's remains, beyond expectation; but comparison with Virgil and Milton will still suggest itself. Here are passages, which, like the opening of "The Shipwreck," are clearly and successful imitations of the Latin poet's style, and the plain, stately measure recalls the grave simplicity of Virgil rather than the proud organ-roll of Milton.

The south wind softly blew a favoring breeze,
As forth they put and stood for Italy.
But that fair mother in her bosom bore
Offspring of storm that hastened to the birth.

The form would seem to be more successful than the substance. Its plain severity and dignity shows a sound artistic perception, and we feel tempted to restrain ourselves from noting the absence of high imagination or finished grace. In general it would be commendable for an author to borrow materials for verse from the past, but in this case a difficulty existed which the author has not overcome. The speeches of Paul in the Acts allow some retreatment, but the abrupt, energetic intensity of the epistolary Paul makes a reader discontented with the cold argumentative measure of which the following may serve as illustration:

We count that thy so-named divinities
Are nothing such as thou supposest them.
. . . . . .
Behind them there is something real indeed,
But evil, not good; no such reality
As that ye dream. Demons, not gods, are they,
Who, hid behind your idols, mask and mock.

As for the story—an important thing in epics—the present writer must confess that he found it dull. But it is likely that popular interest in the personages of the Bible will overcome some part of a dullness which would in another subject be serious. It is impossible to refrain from another criticism. An epic must not point a moral. In this case the Christian actors have all a pietistic goodness, which contrasts with the soulless wickedness of all pagans, and Paul is not so much an heroic combatant for light against darkness as the mouthpiece of a theology much more sentimental and prayer-meeting-like than that of the real Paul. The action seems therefore less epic than the actual life of the apostle. Nevertheless we commend the notable undertaking.

†THE LIVING CHRIST.

The author has grace and finish in his literary style and great buoyancy in his thought, but he has no discoverable method in his thinking except indul-

*THE EPIC OF PAUL.—By William Cleaver Wilkinson. New York. Funk and Wagnalls Company. 1897, pp. 722. $2.00.

†THE LIVING CHRIST. An Exposition of the Immortality of Man in Soul and Body.—By Paul Tyner. The Temple Publishing Company, Denver, Colo. 1897. Pp. xii, 334.

gence in poetic reverie, in ecstatic visions and in trances, together with a habit of quoting scientific treatises. He drives us to paradox in describing the leading idea of his book as Gnosticism with the ascetic dualism left out, Gain a certain supernal insight, and one's very flesh is immortalized. In fact a Second Advent of the Ideal Man is about to spiritualize the earth itself. He will arrive from the Orient in a ship propelled by electricity, journey across the continent on an electric railroad, and establish his millennial reign in Denver, Colo. A preparation of the world for him, by the spread of this new, poetic, intangible gospel, will begin on New Year's day, 1901. Although the book was read as lectures to Unity Church in Denver, it has been found best to anticipate the next century's preparation for advent by founding a new civic church in the millennial city. Let us not be dogmatic, but wait and see. If the author's gospel is correct, he for one is already proof against dying. Without the faintest wish to see him disappointed, we query if he has profited by the experience of Hymenæus and Philetus (II. Timothy ii:18). In Catholic ages, the authority of the church was a painful and arbitrary check to all such speculations. Happily that severe constraint has passed away. Nevertheless it is still advantageous to pay a little deference to authority, the authority of the laws of evidence and of all organized culture.

F. A. CHRISTIE.

American Contributions to Civilization.*

The first thing that impresses us in this handsome volume is the noble clarity of Mr. Eliot's style which finds its exact correspondence in the typography and press-work which are fine examples of De Vinne's perfect art. Both in the style and in the manner of presentation we have a sense of reminiscence. Here is the lucidity and the persuasiveness of Channing, and of the philosophical publicists of the eighteenth century. It is as if Mr. Eliot had drunk deep of such writings as the Federalist papers; as if, consciously or unconsciously, he had shaped his manner upon models of such unimpassioned dignity as theirs.

A second thing that impresses us is the amount of study and observation involved in these papers. The temptation of such a busy man as Mr. Eliot, when called upon to discuss great social and political questions, is to draw largely upon his inner consciousness, both for his facts and for his inferences, but Mr. Eliot has not succumbed to this temptation in the least degree. The wonder is that it was possible for him, with the cares of a great university pressing on his shoulders, to assume the additional burden of such studies as these various essays and addresses must have involved. One of them, and that one of the most interesting and valuable, "The Forgotten Millions," was evidently vacation-work, and it would appear from it that Mr. Eliot's way of resting is to shift the burden, not to throw it off. "The Forgotten Millions" is an admirable study of the ways and means of life in the township of Mount Desert. It administers a deserved rebuke to those who fancy that our great cities tell the whole story of our American life.

Another thing that impresses us in these essays and addresses is the optimism which warms and gladdens them. It is a rational optimism, an optimism that takes account of all the adverse elements and, notwithstanding, keeps up a good heart. Here is none of the timidity of culture, of which we hear so much, none of that disparagement of democracy which is epidemic among well-to-do, do-nothing people in the United States. Mr. Eliot is nothing if not democratic in his faith and hope. For proof of this take such papers as "Five American Contributions to Civilization," "Some Reasons Why the American Republic May Endure," "The Working of the American Democracy." "Yet there is nothing here of that blind and foolish optimism of which Mr. Bryce found so much in the American mind, especially as applied to politics. And still less is there any of that Jingo patriotism which is the first and last refuge of so many scoundrels in Congress and in editorial chairs. On this head Mr. Eliot expresses himself fully in the essay on "International Arbitration"; and incidentally in his first essay, where he shows that "good courages" have ample opportunity to display themselves in the most peaceful times.

A great attraction of these papers is a certain homely wisdom, as if Benjamin Franklin had come back and taken up his pen again, instructed by the experience of that century through which he fondly wished he might prolong his life. This attraction is most conspicuous in the essay called "The Happy Life," but hardly less so in several others, such as "Family Stocks in a Democracy," "Wherein Popular Education Has Failed," "Present Disadvantages of Rich Men." Yet if we have poor Richard here it is poor Richard with a difference. If there is praise of thrift there is always an outlook on the ideal side of life. Take, for example, the answer to the question, "What is the prime object of teaching a child to read?" It is, "To expand his intelligence, to enrich his imagination, to introduce him to all the best human types both of the past and of the present, to give him the key to all knowlege, to fill him with wonder and awe, and to inspire him with hope and love." But the whole book is intensely practical and never more so than when insisting on the ideal implications of our everyday affairs.

"One Remedy for Municipal Government" is a mournful chapter read in the lurid glare of the great Tammany victory in New York. Hardly could anything be further from Mr. Eliot's ideal than such a consummation, and nothing written heretofore has shown the folly of entrusting the government of a great city to a party boss and his retainers more impressively than this essay. The paper on "Exemption from Taxation" is one deserving the most careful attention of those who, more or less hastily, have taken a side in this matter unfavorable to the exemption of churches and colleges. There are considerations here which they generally overlook. Taking this book as a whole, hardly can we exaggerate our sense of its importance to all those who are sincerely interested in the political, intellectual, or moral future of the United States.

J. W. C.

*American Contributions to Civilization: and other Essays and Addresses, by Charles William Eliot, LL. D., President of Harvard University. New York. The Century Co. 1897. Crown 8vo., cloth. $2.00.

Bascom's Evolution and Religion.*

Of the four "parts" of which this book is made up, the first, on "Evolution as a Conception" presents the author's definition of the doctrine with which he is dealing. The need of such definition arises from the facts that "no doctrine has accepted more change within itself" than has evolution, and that it yet shows "something of that crudeness which attaches to notions that are gathering way in the public mind." We may choose between a mechanical and a spiritual evolution. The presence of some higher power and purpose is a necessary assumption, since "it is impossible, under simply accidental variation to build up by the aid of natural selection the present order and beauty of the world."

This view prepares us for the conclusions of the second part, entitled "Evolution as Giving Unity to the Field of Knowledge and Action." Too long, he urges, have science, philosophy, and religion been cultivated independently of each other. Science prepares the way for philosophy, while both prepare the way for religion. The real inspiration of science is "not simply truth, but truth as the food of the spirit," while philosophy, that "intellectual gymnasium of the world" has furnished the pivot upon which both science and religion have turned. Religion cannot dissever itself from facts, since the very foundation of belief reposes "on the soil of the world, and its whole superstructure is enveloped in its atmosphere." Hence "it is utterly vain that religion contradicts nature: nature still has her own way." Such considerations suggest the crucial question of miracles, which occupies in its discussion about twenty laborious and not wholly satisfactory pages. It is doubtless true, as he urges, that "a belief in miracles, as an expression of a Divine Presence, came nearer to our present faith than would have been a rejection of miracles in behalf of a framework of things impenetrable to the divine mind." But is that alternative necessary? The disciples were doubtless right in their conviction of the presence of divine power, but it does not follow that miracles really occurred.

The third part, entitled "Evolution Unifies Knowledge," deals with that supreme problem of religion, "how to raise man above the world, and yet to put him in even more fortunate possession of it." Toward his advance truth and error both contribute. Even scepticism may compel inquiry to renew and enlarge itself, while agnosticism, if it be not "of the nature of paralysis," may serve "to close up dangerous shafts and to wall in drifts that have proved unproductive." All is vital. No laws harass liberty, many laws facilitate it. Man reaches up by growth, not by catastrophes, and instead of "conversion" we substitute "a slow, healthy accumulation of life." Socially, also, we grow, but grow slowly. "We move forward in awkward squads, thinking ourselves not lost merely because there are so many of us." Toward this higher consummation God's work and God's word conspire, the one responding to the call of the other. Even that "cruel scourge," the dogma of everlasting punishment,—cruel because of the "callous quality of the skin" of our forefathers,—was helpful, until men grew capable of higher conceptions. Similarly, papal infallibility, and, in its turn, plenary inspiration, have given way to the thought of the spirit of truth in the heart.

The fourth part, on "Evolution and Spiritual Beliefs" is an attempt to show how the doctrine of evolution confirms the deeper faiths. That doctrine has been applied to Christian beliefs "in a superficial and irritating way," but, rightly apprehended, corrects and strengthens faith. It compels us, however, to relinquish the idea of finality in our conclusions. The very fullness of life and comprehensibility of God make this impossible. But with the enlargement of the field of knowledge, assurance increases. Evolution as a world process culminates in the higher nature, whose instincts must be trustworthy. We cannot always make these instincts definite because of their greatness, but we can make them real by following their lead. We cannot grasp the air with the hand, but we may breathe it, and be vitalized by it.

The book is a dignified presentation of a noble theme, from the point of view of a Christian believer who is also an evolutionist. The lack of originality is atoned for by a sensible presentation. The style is less mechanical than in the author's earlier works, and now and then lights up as with a flash of inspiration.

W. I. LAWRANCE.

*Evolution and Religion.—By John Bascom. New York and London. G. P. Putnam's Sons. Pp. 205. Price $1.25.

Dole's The Coming People.*

This nineteenth century is an age of optimism and pessimism. Altogether we have too much of the latter and too little of the former. All of us would be the better for possessing less of the pessimistic and more of the optimistic spirit. This little book is an inspiration to those who see nothing but the dark side of things. It is the work of one who is not in anyway "an optimist by temperament," but by one "accustomed to think of the sad and sterner aspects of life." His optimism "has been taught with a price;" it has been urged upon him through grim experience. According to Mr. Dole, the ideal and the practical, so far from being antagonistic, are properly one. The trend of all modern thought—social, political, religious—is toward a more rational optimism. "The moral influence and the political power of the world are surely coming into the hands of the just and the friendly." Not compulsion from without, but inspiration from within, will be the law of "The Coming People." Written in a broad and sympathetic spirit, in a simple and convincing style, this little book of inspiring optimism is just the reading suited for thousands of hard working men and women. The book cannot help but have a wide and beneficent influence on the thought of the day.

G. N. F.

*The Coming People. By the Rev. Chas. F. Dole, 16mo, cloth, gilt top. $1.00. T. Y. Crowell & Co., New York.

From the Old Faith to the New.†

The author, having struggled painfully from the evangelical to the liberal position wishes, through this book, to aid others who may be making the same difficult change. He believes that the transition is worth all it costs, since the liberal views bring joy and strength. The point of view of the book is a

†From the Old Faith to the New.—By P. E. Vigard, London; Philip Green, 5 Essex St., Strand, W. C., 1897. Pp. 136. Price, one shilling, net.

familiar one to readers of liberal writings. He argues against the supernatural nature of the Bible, and of the events there recorded, maintaining that the evangelical view implies that God's ordinary methods were found inadequate. A miracle is, to him, "An act or occurrence which is contrary to the ordinary laws of nature;" yet he says he does not deny the possibility of a miracle happening. From this it seems that his rejection of the miracles rests rather upon Hume's argument of the necessity of such evidence as is not vouchsafed us than from the more modern frame of mind that will not brook an interruption in the uniform working of universal law. In the chapter and death of Jesus he has a good word to say for Pilate, "probably (next to Judas) the most blackened character that has ever been known," and defends in the next chapter the view that Jesus swooned, and did not die upon the cross.

To many persons this book will be a help. Its style is clear, its purpose constructive, and its conclusions such as are regarded sound by many eminent liberals. It is confessedly a compilation rather than an original study, and it is worthy of note that of the six books upon which this volume is founded, four are of American authors. W. I. L.

Self-Cultivation in English.*

The study of English, according to Professor Palmer, has four aims: "That of our language as a science, as a history, as a joy and as a tool." In his essay he treats of it as a tool, and intends his words to serve as a sort of introduction to the many books on rhetoric already existing. He says: "Every hour our language is an engine for communicating with others; every instant for fashioning the thoughts of our minds. I want to call attention to the means of mastering this curious and essential tool." He addresses himself to those who have little time and little access to the great apparatus of libraries. The style is firm and compact, clear and convincing, and the illustrations are admirable. It is a most inspiring little manual and ought to be in the hands of every student and writer. G. N. F.

Five Helpful Books.

Personal Friendships of Jesus.—By J. G. Miller, D. D. Published by Thomas Y. Crowell & Co., New York and Boston.

A book with a most attractive title and appearance, but one that does not lead very far into the heart of the subject, though the preface shows high aim and right desires. Jesus is made too much of an official savior to allow of getting very near him as a personal friend. For example, in the chapter on "Jesus and His Mother," His rebukes of her are justified on the ground of His sense of His superhuman nature and divine calling, which could admit of no interference by a merely human mother, however loved. The author feels obliged to accept without question every utterance attributed to Jesus, not daring to judge them, as we would the alleged utterances of any other friend, by their correspondence with the general tenor of His life and words; and so John and the other gospels have piled up difficulties in the way of the personal friendships of Jesus, which Dr. Miller does not make any the less real.

Does God Care?—Published by Elliot Stock, 62 Paternoster Row, London.

A simple, beautiful, winsome treatment of the great question, full of the wisdom of the heart, and luminous with illustrations from daily life. A good message for anxious, suffering, or bereaved souls. The large and beautiful type of the little book commends it especially to old and weary eyes. The author does not give his name with his message.

A Girl's Ordeal.—By Mrs. Lucy C. Lillie. Published by Henry T. Coates & Co. Philadelphia.

A healthy, entertaining story of the ordinary type, with no "modern problems" to speak of. The cultured and beautiful heroine leaves her home, made unhappy by a designing step-mother, to assume the position of lady's companion to a beautiful and frivolous girl, with whom relations become somewhat strained because of a young man in the case. Then she undertakes to earn her living as a florist, determined to forget the young man, who is in love with her, but nominally committed to the other girl, his cousin. But the cousin, having the opportunity to become a countess, embraces it, not having many sentimental feelings involved. This clears the way for our girl and the young man, who loves her, and the countess has generosity enough to be glad of their happiness. The book is badly peppered with italics.

The Potter's Wheel. By Ian Maclaren. Published by Dodd, Mead & Co., New York.

Really a book of consolation for everybody, for the chapters take up so many of the common sorrows and regrets of life and show how they can best be borne. These short sketches by "Ian Maclaren," include such topics as "Missing the Prize of Life," "Broken Homes," "Obscurity," "Vanishing Illusions," "Vexatious Children," "Perplexing Providences," "The Problem of Personal Suffering," "Death," "Our Departed." There are words of wisdom and sympathetic insight for all who have suffered any of these bereavements of hope or pride or love. The key of the book is Browning's verse:

> Ay, note the Potter's Wheel—
> He fixed thee mid this dance
> Of plastic circumstance,
> This present, thou, forsooth, wouldst fain arrest,
> Machinery just meant
> To give thy soul its bent,
> Try thee and turn thee forth sufficiently impressed.

Kindly Light in Prayer and Praise. By Pastor Quiet. Swedenborg Publishing Asso., Germantown, Pa.

A devout attempt, in verse and prose, at a most difficult thing to do, to lead others' devotion by written prayer and hymn. As many of these studies first appeared in the columns of The New Unity it is unnecessary to try to characterize them. The controlling thought of the book, that of communion between God and man, is the essence of all devotion, and the services will doubtless help many in book form as they have already ably served in the pulpit. There is great sameness in the poems, and the inverted sentences of the prose sometimes turn the thought from devotion to sentence-building.

C. J. B. C.

A STORY OF COLONIAL DAYS.*

The title by no means suggests the delightful

*Self-Cultivation in English.—By George Herbert Palmer, LL.D., Alford Professor of Philosophy in Harvard University. One vol., 12mo: 32 pp., 35 cents. Thomas Y. Crowell & Co., N. Y.

*Free to Serve.—A Tale of Colonial New York. By Emma Rayner. Boston. Copeland and Day.

freshness of this book, whose scene passes from London in 1701 to a place near Albany. A high-spirited English girl of noble birth sells her inheritance to release her rascally brother from the debtor's prison and sets out with him for America on a sailing packet. Her courage is put to the test when she learns from the shipmaster that he holds a paper signed by her brother, giving him power to sell her as a bond-servant in lieu of their passage money.

The life of the brave, quick-witted girl in the manor house of the Dutch family who purchased her, Dutch customs, negro slaves, Indian guides and traders are mingled with the varying love affairs of the young Hollanders, including a Puritan maid, a cousin from a New England colony, whose name should have been Discipline. It was not. It was Probity. The whole story is told in most spirited fashion.

The cover design is the gable end of a quaint red brick Dutch mansion, picked out with black and yellow bricks.

M. E. F.

The Magazines.

The December number of the *Atlantic* has three remarkable articles, up to high-water mark. The first of these is by Henry G. Chapman, and is entitled, or rather badly titled, Belated Feudalism in America. It is, in fact, a capital study of the peculiarities which distinguish American institutions from those that preceded. Mr. I. Zangwill gives us a unique cross of the essay and the novel; pretty thoroughly based on historic fact, entitled "From a Mattress Grave." The title is detestable; but the work is admirably done. The title itself is one invented by Heine, the hero of the tale, and in his case there was a pathetic truth in the grim phrase. Colonel Higginson opens a new series of articles on Literary London twenty years ago. It has all the flavor of the homely gossip and rich human sympathy that characterizes all he has written.

The Forum for December takes hold of the Annexation Question with the pen of James Bryce. The article is in Mr. Bryce's best style, and thoroughly generous to the United States. But Mr. Bryce cannot do one thing, although he thinks he can, he cannot see from a strictly American standpoint. He proves that Hawaii and Cuba will not be of great use to us; but he forgets to prove that we will not be of great use to them. Thomas Jefferson had a great fancy for always looking at this side of the question, that is the utility of the republic to others. When we forget that, and live for ourselves alone, our doom is begun. But Mr. Bryce does demonstrate one thing that the United States does not need to spend its force on naval armaments. On that point he agrees with Jefferson. He says, "I must believe that the United States is under no such necessity, as either England or her European neighbors, to create a great and costly navy. A few vessels, sufficient to protect the rights of American citizens in the territories of semi-civilized states, seems sufficient for any needs that are likely to arise, seeing that the real strength of the country is to be found in its territorial invulnerability, and in the fact that no other country can hope to gain anything from strife with it. With these advantages, and with her immense population and wealth, America is powerful enough to be able to dispense in the future as she has successfully in the past, with those armaments, the maintenance of which presses with such terrible weight on England and France, or Germany and Italy." This also is exactly what Jefferson taught. Hon. Daniel Agnew gives a passionate and in no sense judicial discussion of the unconstitutionality of the Hawaiian Treaty. Senator Morrill gives another instalment of notable letters from his notable political friends. The very important but very crudely comprehended question of Liberty of Teaching in Colleges is helped to a rational solution by an article from Prof. Euchen, of the University of Jena. Dr. Rice has changed the character of *The Forum*, and carried it a stride nearer to that of a true American review.

The New England Magazine is a very model of beauty and excellence. The December is emphatically a poet's number. Mr. Mead discusses in his editorial Brook Farm—which is also the topic of the leading article, by George W. Cooke. The solid article is "The Municipality, Old and New." One such essay in each number would be a good feature—just a squint toward the proper field of the *Atlantic*.

The *School Journal* of New York and Chicago, is a most delightful number, eminently ethical in its character. The leading article discusses Jesus as a Teacher. *Education*, the Boston monthly, discusses Manual Training, Child Study, and the State University, all in an able and valuable manner. A first class monthly for teachers and students.

It would be difficult to find in current literature anything else so delightful as The Wonderful Morning-Glories of Japan, and Tennyson and his Friends at Freshwater, in the December *Century*.

Hawaiian Annexation is taken up again in the *Arena* from a Japanese point of view, and of course, we are earnestly advised against thinking of such a thing as making Hawaii a part of the republic. John Chetwood, Jr., argues as vigorously against allowing foreigners to immigrate into this country as did "The Simple Cobbler of Agawam," in 1630. On the whole the most interesting part of this number is "Idylls and Ideals of Christmas," by Robert G. Ingersoll, Rev. Minet J. Savage, James Whitcomb Riley, and John Clark Ridpath.

E. P. P.

Sorrow will not last forever,
Brighter times will come again,
Joy our every grief succeeding,
As the sunshine after rain.
As the snow and ice in winter
Melt at the approach of spring,
So will all our cares and trials
Joy and peace and comfort bring.

Life 's a ship in constant motion,
Sometimes high and sometimes low,
Where each one must brave the ocean,
Whatsoever wind may blow;
Unassailed by squalls or showers,
Wafted by the gentle gales.
Let 's not lose the fav'ring hours,
While success attends the sails.

The Sunday School.

The Religions of the World.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO, REPORTED BY E. H. W.

VI. The Religion of the Assyrians. — The Akkads.

The earliest old-world civilizations grew up alongside of great rivers. Between the Tigris and Euphrates lies a stretch of country which was loosely embraced at different times by the names Babylonia, Assyria, Chaldea. It is impossible to tell where or when one ended and another began. In this great fertile country one people moved upon another like the waves of the ocean, leaving the impress of their thought and civilization wherever they went. At a later period this country was called Mesopotamia, from two Greek words meaning "between the rivers." The name Babylonia covered the older country. About a thousand years later came the Assyrian organization with a double capital, Babylon and Nineveh, two cities about as far apart as Chicago and St. Louis, and imbued with a hot rivalry not unlike that of these two modern cities a dozen or fifteen years ago. Down in the southern country on the lower course of the rivers was Chaldea.

Up to the last forty or fifty years the scholars were willing to begin the history of this mid-river country with Babylonia. But some fifty years ago a magnificent and thrilling discovery was made, which throws back the dawn of history to a far remoter period, and credits the first civilization of this great country not to the white but to the yellow race.

The most imperishable thing that man has yet invented is a brick. The inhabitants of this mid-river land early learned the art of manipulating clay, and perhaps the earliest written records yet found in the world are here. They learned to mark the soft clay with a wedge-shaped graver, and a multiplication of lines made up the cuneiform alphabet. Although so short a time has elapsed since the discovery of these "brick-bat" books, an immense number of them has been already unearthed, more than ten thousand having been found in Nineveh alone. Great quantities of these clay records have been taken to London in the holds of ships, like potatoes in a bin. The Nineveh field has been more worked, but Babylon, situated in the heart of the mud-country, is thought to be possessed of the richer treasures. These books are of various shapes, flat, cylindrical, prismatic, and irregular, and contain all kinds of records, from school children's copy-books and title deeds of lands to astronomical and religious documents. They have already been found so rich in history that scholars believe we shall yet know more about the ancient story of this mid-river spot than of any other part of the globe. These records are in appearance more accurate and far more reliable than those of the Egyptians, and from them are gathered many surprising facts related to the early history of these people.

We learn that these ancient historians called themselves Akkads or Akkadians, a word meaning Highlanders; hence we infer that they came from the hill country. They were people that watched the stars. They counted the cycles of eclipses. They measured time by the solar year and the lunar month and knew the exact length of the sidereal year. They seem to have been familiar with lenses and perhaps with telescopes. They used the sundial, the clepsydra or water-clock, the lever and the pulley. They computed the squares and cubes of numbers, had some idea of geometrical areas and proportions, and named the twelve signs of the zodiac. They were weavers, dyers, potters, smiths, lapidaries and carpenters. A wife could own property apart from her husband, and children were almost universally taught to read and write. They were a literary people, as is proved by their immense libraries. They anticipated our modern laying of corner-stones, and from this custom scholars have been able to fix the earliest authentic date in history. There was found in 1882 and taken to the British museum a small oval-shaped object of mottled pinkish gray stone, bearing an inscription which contains the name of Sargon and relates that this stone was used in dedicating a temple to the sun-god. Now a certain King Nabonidus, who reigned in Babylon about 554 B.C., left several clay cylinders containing accounts of his own reign. Among other events he mentions that he had made excavations under the temple of the sun-god for the purpose of finding a stone deposited by the son of Sargon, a king who had ruled in Babylon 3,200 years before. This would fix the date of the earliest corner-stone in recorded history at nearly 3,800 years B. C. If we try to fit this date into Bishop Usher's chronology, we find it to be about two hundred years after the creation of Adam.

The knowledge contained in these brick-bat records impinges upon our Bible history. They contain an account of a man and woman tempted by a serpent to pluck fruit from a tree. They tell of a deluge, an ark and a dove. The Hebrew story of the Tower of Babel is a clumsy interpretation of a Babylonian legend. The "higher criticism" of the Bible dates from these discoveries. The inevitable question arises, why should God take pains to reveal to Moses so late as 1,500 B. C., what the Babylonians knew all about at least five hundred years earlier? There are no harder theological nuts to crack than these.

At what time the later Babylonians of the white race came into the river country, no one can say, but it was probably at a time long previous to the Biblical contact with this antique civilization. When they came it is plain that they did not drive out the ancient inhabitants, but fused with them so completely that it is impossible at the present time to draw lines between the two.

In our next lesson we shall learn the story of the discovery of this brick-bat wealth. The most available authorities for the general reader, are a little book called "The Story of Extinct Civilizations," by Robert E. Anderson, "Babylonian Life and History," by Wallace Budge, and the Encyclopaedia Britannica.

Sorrow will not last forever,
Brighter times will come again,
Joy our every grief succeeding,
As the sunshine after rain.
As the snow and ice in winter
Melt at the approach of spring,
So will all our cares and trials
Joy and peace and comfort bring.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.— This is the nature of the universe—discover and use, or forfeit.

MON.— Good is mightier than evil in the end, and shall prevail—if *we* help!

TUES.— Every noble work is at first impossible.

WED.— The good forces of the world-energy are never absent from us.

THURS.—Nature grants us light. We have our choice whether we will walk in the darkness or in the light which she gives.

FRI.— That which we deserve, acquire or earn, that is truly ours and is worth something to us.

SAT.— Our struggle for moral purpose is a struggle toward the heart and soul of the universe.

—*James H. West.*

My Little Hero.

Earth's truest and bravest heroes
Fight with an unseen foe,
And win a victory grander
Than you and I can know.
We little dream of the conflict
Fought in each human soul,
And earth knows not of her heroes
Upon God's honor-roll.

One of earth's little heroes
Right proud am I to know;
His name for me is mother,
My name for him is Joe.
At thought of a ten-year old hero
Perhaps have many smiled,
But a battlefield 's a battlefield
In the heart of man or child.

There were plans of mischief brewing,
I saw, but gave no sign.
For I wanted to test the mettle
Of this little knight of mine.
"Of course you must come and help us;
For we all depend on Joe,"
The boys said: and I waited
For his answer—yes or no.

He stood and thought for a moment;
I read his heart like a book,
For the battle that he was fighting
Was told in his earnest look.
Then to his waiting playmates
Out spoke my loyal knight;
"No, boys; I cannot go with you,
For I know it would n't be right."

How proud was I of my hero,
As I knelt by his little bed
And gave him the bed-time kisses,
And the good-night words were said!
True to the Lord and manhood
May he stand in the world's fierce fight,
And shun each unworthy action,
Because it "would n't be right."

—*Christian Union.*

Queer Companions.

A TRUE STORY.

A dog, whose name was Don, was a great, fine-looking fellow, and seemed to understand everything that was said to him. He was very apt to run away, so we had a portion of the yard fenced off for him to roam about in. One evening I thought I would go into the back yard and see how Don was getting along. When I got near, I noticed that Don was very intently watching something on the ground. Wondering what it could be, I approached very quietly, and there lay a toad. Its little eyes were blinking rapidly, and were watching every movement of the big animal beside him.

"Poor little toad," I said, "you are afraid you are going to be killed, but I will save you;" so I pushed it along until we reached a hole in the fence and poked it through into the next yard.

Now Don did not seem to like this one bit. He followed me closely, uttering little barks and making funny noises.

"Oh, ho! Master Don," said I, "you are angry to think your prey has escaped you, but if you want anything to kill you had better hunt for a rat."

As I left, Don seemed to look after me reproachfully, but I did not mind, for I felt I had done a good deed in saving the life of a toad. The next evening, however, I was attracted by a series of joyful little barks from Don.

"What is the matter with him?" I wondered, and concluded I would go back and see. When I got there, what was my surprise to see the toad again. Don was jumping about and seemed to be tickled to death.

"What a foolish toad," I thought, "to brave death in this way;" so I tried to make it move, but could not budge it. Don was very uneasy during this operation, and I began to think there was something funny about the affair, so I determined to watch and see what would happen. Don eyed me suspiciously for a while, but finally seemed to make up his mind that I was not going to interfere with him, and then he turned his attention to the toad. First he took his paw and began scratching the sand over the toad until he had entirely buried it. Then with his nose he gently brushed the dirt away. After he had done this several times he opened his mouth, and to my dismay picked up the poor little toad and walked off to another part of the garden with it.

"Oh! you naughty dog!" I cried. "Are you not ashamed to kill that poor toad?" and I ran after him, hoping to be in time to save its life. I need not have worried, however, for when I got there Master Toad was lying on the ground without a scratch of any kind, and looking as if it really had enjoyed its novel ride. Don was wagging his tail, and glancing at me seemed to say, "How could you think I would kill my little friend?"

I felt so ashamed of my unjust suspicions that I left, and as I looked back he was going through his burying process again. The next night and the next the toad appeared. Don would bury it, uncover it, and then pick it up and carry it to another place. What good times these two did have! The toad seemed to enjoy the play extremely, and would let Don do anything he wanted to, while Don was very gentle, handling his playmate with great care.

For over a month the toad appeared, but one night it did not come, and Don was disconsolate. He ran around the yard poking his nose into all the corners and uttering little cries, as if calling on the toad to come out and play. It was of no avail, however, for it never came again, and it was a long time before Don gave up watching for his strange little friend.

—*Our Dumb Animals.*

"My hat blowed off," said Margie, in relating a recent experience, "an I tomed tlear home wiz my head barefooted."

A 24-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZUEBLIN, EMIL G. HIRSCH, R. A. WHITE, A. N. ALCOTT, FREDERICK STARR, ELLEN T. LEONARD, E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, PAUL CARUS, L. J. DUNCAN, GEO. H. SHIBLEY, HANNAH G. SOLOMON, UNA MCMAHAN, MARY F. STRONG, EDITH LACKERSTEEN, ALBERT SCHEIBLE.

Remittances should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

MORRIS, ILL.—This is a typical western town, bright, intelligent, commercially aggressive, with perhaps three thousand inhabitants, with seven or eight English speakng churches, all of them necessarily living at a poor dying rate; finances desperate, women financiers toiling with superb industry to "make a little money," the preaching doubtless good for the price and under the circumstances, and still a very large number of the business men in the town practically inactive, some restlessly dissatisfied, some querulous and unsympathetic critics. With this condition of things on hand, the Rev. Frederick D. Tucker, pastor of the Congregational church, has undertaken to organize a Men's Sunday Evening Club, to arrange for a series of services that will be of a character to interest and command the respect of the whole community. The best musical talent of the town will be utilized, the ablest speakers in and out of the city available will be called in, the widest range of civic, charitable, and educational topics from their ethical and spiritual side, will be considered. In short, these business men propose to see what can be done for the higher life of Morris by working together. The opening service was held last Sunday night, December 5th. Jenkin Lloyd Jones, of Chicago, gave the address on "The Religion of Character." There was a large attendance and the interest was encouraging. Let others at once go and do likewise.

SPRING VALLEY, MINN.—The People's Church of this city, under the able pastorate of Rev. P. M. Harmon, having just entered upon the last quarter of the year since its organization, deems it but justice to itself and kindred organizations, to announce that it is in the field to stay, and if anything seems wanting to verify this statement it is found in the increasing members who attend its services, and the rapt attention given that not a word may be lost of the eloquent and logical reasoning of the speaker. For years past the lament of the churches here has been "where are the men;" the problem is solved, they are at the People's Church, enjoying the rich mental and spiritual food offered for their edification and instruction.

The choir, under the leadership of Mrs. L. T. Lobdill, with Miss Leilah Stevens as pianist, is a prominent feature of our church services, and the class of music rendered is of a high order. Our Sunday-school, with its ten teachers, is fully equipped for work. The Young People's Societies. Senior and Junior, the former under the leadership of the pastor, and the latter of Mrs. Elsie Thrall, are well attended, and each Sunday evening present very interesting programmes.

The Ladies Aid Society is composed of indefatigable workers. By their admirable business tact they have added largely to the financial, as well as social success, of the church. From present indications it will not be long before People's churches will be organized in neighboring towns. The spirit of freedom is abroad.

I cannot close without referring to the pleasant and profitable visit we had from Rev. Geo. N. Falconer last month. His sermon on Religion and Morals was highly appreciated, and the society, securing his services will be exceedingly fortunate.

H. T. T.

PHILADELPHIA.—The great Quaker City of America is slowly passing over the throne of empire, if numbers make empire, into the hands of the Methodists. It is claimed that Philadelphia has more Methodists than any other city in the world. This constituency numbers forty thousand.

BOONE, IA.—Rev. Sophie Gibbs in her Thanksgiving service at the Universalist Church at this place called attention to the feasting of ten thousand newsboys in Chicago by one Mr. Woolf, a Jew, as a more Christly Thanksgiving than many a more formal one by those who despise the Jew for his religion. "There is no more worthy way of giving thanks," she said, "than to share with those who are less fortunate than we."

VERSAILLES, MO.—THE NEW UNITY sends its greeting and its sympathy to those seekers after the light and servants of the truth referred to in the following note:—

"Rev. D. C. Peters, who has been for two years the pastor of the Baptist church in this place last week resigned. He could not be sectarian. He goes out in the world to plead for that religion which makes free. In kindness, opposed to that which makes slaves. Some of us go with him. If this is worthy, give it a place in THE NEW UNITY. We read and love it."

Self-ease is pain; thy only rest
Is labor for a worthy end.
—*J. G. Whittier.*

Blindness.

Brought About by the Excessive Use of Coffee.

It is well known that the Moors are inveterate coffee drinkers, especially the merchants, who sit in their bazaars and drink coffee continually during the day. It has been noticed almost invariably, when these coffee drinkers reach the age of 40 their eyesight begins to fail, and by the time they get to be 50 years old they become blind. One is forcibly impressed by the number of blind men that are seen about the streets of the city of Fez, the capital of Morocco. It is invariably attributed to the excessive use of coffee. This opinion has been confirmed by the opinion of European physicians living there. The noted chieftain, Mohammed Ben Zaed, the most powerful vassal of the Moorish Sultan, is a striking example of the effect of excessive indulgence in the use of the bean. He is 52 years old. When he was about 44 his eyesight began to fail, and by the time he reached his fiftieth year he was utterly sightless. He visited Fez to consult the European physicians there. They could do nothing for him. Then he was advised to visit Madrid and consult the famous oculist, Don Manuel de Escobedo. This expert, though he had gained a wide reputation as a specialist in eye diseases, was puzzled with this case, which was not capable of pathological solution upon the basis of his past experience. He knew that the effect of coffee was of a decidedly stimulant nature and to a great extent toxic, that the excessive use of it would severely affect the nervous system and bring about conjunctivitis and keititis. Mohammed Ben Zaed was obliged to return home without having received any relief.

The most common effect of coffee poison is shown in stomach and bowel diseases.

Some people are so sensitive to this kind of poison that a single cup of coffee each morning for three or four mornings will produce some derangement of the body. If life and health are of any value, it would seem wise to stick to good nourishing food and avoid the poisons. Over at Battle Creek, Michigan, a great factory is daily turning out tons of Postum Cereal Food Coffee, which has all the brilliant deep clear brown color of the Arabian berry, and changes to a rich golden brown with the addition of cream. It tastes like the mild and costly grades of Java, when boiled *full* 15 minutes after boiling commences, and can be digested by the weakest stomach, while its ingredients are from the pure cereals, rich in albumen, gluten, and the phosphates needed by nature to rebuild the gray matter in the nerve cells.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood" thereon.

Old and New.

Frau Wagner has declined an offer of $25,000 from Mr. Damrosch for the right to produce "Parsifal" in this country. Wagner enjoined in his will that this "music drama" should be given only at Bayreuth.—*The Advance.*

Mrs. Amelia Köhler died recently at Mt. Vernon, N. Y., at the age of ninety-two. Years ago she lived in London, and was an intimate friend of the poet Moore's sister. One day in his garden she picked a rose, and said to Moore: "'Tis the last rose of summer; why not write about it, Mr. Moore?" Moore's famous poem was the result of her suggestion.—*Musical Record.*

LATEST WORKS

By WILLIAM C. GANNETT.

Culture without College.

Paper, ornamental, 15 cents (in white, if desired); cheap edition, 6 cents.

The House Beautiful.

(*Tenth Thousand.*)

Gift edition, fine cloth, wide margins, 60 pages, 50 cents; paper, ornamental, 26 pages, 15 cents (in white, if desired); cheap edition, 6 cents.

CONTENTS: *The Building of the House; House Furnishing; The Ideal of Beauty; Flower Furniture; Book Furniture; Our Guests; The "Dear Togetherness"*

"In 'The House Beautiful,' Rev. Wm. C. Gannett describes, with a rare combination of good sense and poetic insight, the essentials of a beautiful home, giving to flowers, books and guests, for instance, their due place in its furnishing, while love is the bond that binds all together in gracious influence."—*Literary World.*

"Where all is so good perhaps there is no best, though to our mind the section on 'The Dear Togetherness' is fullest of strength, sweetness and light. Our readers can procure the little book for themselves; and, if they want to be strengthened and lifted up, they will do so."—THE NEW UNITY.

ALFRED C. CLARK, Publisher.
185-187 Dearborn St. Chicago.

Just the Thing for Christmas!

A Choice Little Volume which helps us to be thankful and see Our Father's hand in every experience in life.

KINDLY LIGHT IN PRAYER AND PRAISE

By PASTOR QUIET

43 Pages, in Artistic Cloth Binding, price 60 cents—8 cents postage.

A book to put in your pocket when you go to the woods or for the quiet hour by the fireside. Not to be read through at one sitting, but one meditation at a time, and then let the musical thought of that particular song sing itself over and over in your mind until you know it by heart.

You cannot do this without giving praise, nor can you follow the prose portions of the meditations without a conscious uplift of mind and heart.

The book is just what its title indicates, and is an exceedingly attractive gift book.

Sent postpaid on receipt of price by

THE NEW UNITY,
CHICAGO.

We want agents, ladies or gentlemen, girls or boys, to work for THE NEW UNITY and other publications. No experience necessary, Address Alfred C. Clark, 185-187 Dearborn Street, Chicago.

Publications of Jenkin Lloyd Jones.

The Faith that Makes Faithful, by W. C. GANNETT and JENKIN LLOYD JONES, Flexible Morocco, full gilt, in box	$2.00
White Vellum, " " " "	1.50
Silk Cloth	1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth	1.25
Practical Piety.....Paper $0.10, Cloth,	.30
Ten Great Novels	.10
The Women's Uprising. A Study of the International Congress of Women	.10
The Selfishness of Grief	.05
Death as a Friend (new edition)	.05
The Word of the Spirit. To the Nation, City, Church, Home, Individual	.50
A Preacher's Vocation	.05
The Education of the Soul	.05
The Divinity of Fatherhood	.10
The Monroe Doctrine Enlarged	.10
Applied Religion	
I. A New Help for the Drunkard	.10
II. Tobacco, the Second Intoxicant	.10
III. No Sex in Crime (out of print)	.10
IV. Not Institutions but Homes	.10
The Religions of the World. (First Series.)	
I. Moses, the Hebrew Law Giver...	
II. Zoroaster, the Prophet of Industry	
III. Confucius, the Prophet of Politics	10 cts. each.
IV. Buddha, the Light of Asia	
V. Socrates, the Prophet of Reason	
VI. Jesus, the Founder of Christianity	
VII. Mohammed, the Prophet of Arabia	
Great Hopes for Great Souls (out of print)	$0.10
The Cause of the Toiler	.10
The Intellectual Life	.10
The Dual Mystery { What is Materialism? / What is Spirituality? }	.10
The Am. Cong. of Lib. Rel. Soc	.05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc	.25

Sent Postpaid on Receipt of Price By

THE NEW UNITY, 185 Dearborn Street, Chicago.

PRICE, $1.00.

ALFRED C. CLARK, Publisher, ... CHICAGO.

HOUGHTON, MIFFLIN & CO.'S

NEW BOOKS

Old Virginia and her Neighbors.

By JOHN FISKE. 2 vols. crown 8vo, gilt top, $4.00.

These volumes cover the settlement and growth of Virginia, Maryland, the Carolinas and Georgia, nearly to the Revolution. It is a most interesting story, and has never before been told with the critical insight, the philosophic grasp, and the distinct literary charm with which it is here told by Mr. Fiske.

The Critical Period of American History.

By JOHN FISKE. *Illustrated Edition.* With about 170 Illustrations, comprising Portraits, Maps, Facsimiles, Contemporary Views, Prints, and other Historical Materials. 8vo, $4.00; half calf, gilt top, or half polished morocco, $6.25.

This volume is illustrated in the same style as the "American Revolution," published last year.

Aldrich's Works.

Complete Poetical and Prose Works of THOMAS BAILEY ALDRICH. *New Riverside Edition*, thoroughly revised by the author. (*Sold only in sets.*) Poems in 2 vols., 12mo, with portrait, $3.00; Prose Works in 6 vols., 12mo, with another portrait, $9.00. Complete Works, 8 vols., 12mo, $12.00.

Large Paper Edition, limited to 250 copies, $32.00 a set, *net.*

This is an entirely new and complete edition of Mr. Aldrich's admirable Poems, Novels, Short Stories and Travel Sketches. All have been carefully revised, and the edition presents in unusually attractive form these delightful writings.

The Ruins and Excavations of Ancient Rome.

By RODOLFO LANCIANI, author of "Ancient Rome in the Light of Modern Discoveries," "Pagan and Christian Rome," etc. With numerous illustrations and 17 maps and plans. Crown 8vo, $4.00.

A book of remarkable value and interest, especially to students and travelers.

Poems Now First Collected.

By EDMUND CLARENCE STEDMAN, author of "Victorian Poets," "Poets of America," etc. 12mo, gilt top, $1.50.

A handsome volume containing the noble poems written by Mr. Stedman in the last twenty years. A welcome addition to the best American verse.

King Arthur and the Table Round.

Tales chiefly after the Old French of Crestien of Troyes. With an introduction and notes. By WILLIAM WELLS NEWELL. 2 Vols., large crown 8vo, gilt top, $4.00.

A charming work, giving in attractive modern form, with judicious comment, the original tales of King Arthur and the Round Table.

A Correspondence between John Sterling and Ralph Waldo Emerson.

A little book of singular interest, containing twenty Letters, edited, with a Sketch of Sterling's Life, by EDWARD WALDO EMERSON, author of "Emerson in Concord," etc. 16mo, $1.00.

The Theology of an Evolutionist.

By LYMAN ABBOTT, author of "Evolution and Christianity," "Christianity and Social Problems." 16mo, $1.25.

An important book, showing that Evolution is the Divine Law of Progress and wholly harmonious with Christian Faith.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY.

IN CHRISTENDOM. By ANDREW DICKSON WHITE, LL.D. (Yale), L.H.D. (Columbia), Ph. Dr. (Jena); late President and Professor of History at Cornell University. 2 vols., 8vo. Cloth, $5.00.

". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us — a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising — the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger — danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid — even if it be but a little — in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them — their proper field — the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

Address **ALFRED C. CLARK, Publisher,**
185 Dearborn Street, Chicago.

Do You Read "The New Unity"?

Hereafter the annual membership fee to the LIBERAL CONGRESS OF RELIGION (Five Dollars) will include a year's subscription to THE NEW UNITY.

If you wish to be enrolled as a member of the LIBERAL CONGRESS OF RELIGIONS, fill out the order-blank below, inclose five dollars, and send it to the General Secretary. Your name will then be placed upon the membership-roll of the Liberal Congress of Religion, and upon the subscription-books of THE NEW UNITY.

If you are already a member of the LIBERAL CONGRESS OF RELIGIONS, and have not paid your annual membership fee, remit five dollars to the General Secretary and your name will then be placed upon the subscription-books of THE NEW UNITY.

Subscribers to THE NEW UNITY may become members of the LIBERAL CONGRESS OF RELIGION and have their subscription set forward one year by remitting five dollars to the General Secretary and stating that they are already subscribers to the paper.

THE LIBERAL CONGRESS OF RELIGION.

MEMBERSHIP SUBSCRIPTION CARD.

JENKIN LLOYD JONES, Gen'l Secretary, 3939 Langley Ave., Chicago, Ill.

Please enroll me as

LIFE MEMBER ($25.00)—ANNUAL MEMBER, including yearly subscription to "THE NEW UNITY" ($5.00).

*Name*_____

*Address*_____

*Date*_____ *189*

Erase membership not used.

CLUBBING LIST.

We can furnish subscribers to THE NEW UNITY with other periodicals at a reduction from publishers' rates. A few leading ones only are here quoted:

	Reg'l'r Pr.	Club Pr.
Atlantic Monthly Magazine,	$4 00	$3 35
Century Magazine,	4 00	3 60
Cosmopolitan,	1 00	95
Current Literature,	3 00	2 60
Forum,	3 00	2 75
Harper's Bazar,	4 00	3 35
Harper's Magazine,	4 00	3 15
Harper's Round Table,	2 00	1 65
Harper's Weekly.	4 00	3 35
The Independent,	3 00	2 60
Leslie's Weekly,	4 00	3 35
McClure's Magazine,	1 00	90
Nation,	3 00	2 85
North American Review,	5 00	4 25
Popular Science Monthly,	5 00	4 60
Review of Reviews,	2 50	2 50
St. Nicholas Magazine,	3 00	2 65
Scribner's Magazine,	3 00	2 60
Sunday School Times,	1 50	1 15
Youth's Companion,		
New Subscriptions	1 75	1 40
Renewals,	1 75	1 75
The Homiletic Review,	3 00	2 40
The Literary Digest,	3 00	2 40

Rates for publications not named above will be furnished on application. Address

ALFRED C. CLARK Publisher,
185-187 Dearborn St., Chicago.

GIFT BOOKLETS.

Culture without College.
House Beautiful.
Each by W. C. GANNETT, and daintily bound in white or tinted paper.....15c

A Year of Miracle. By W. C. GANNETT. Limp 50c.; cloth, gilt.....$1.00

The Education of the Soul. A study of Goethe's "Wilhelm Meister".....10c

The Cause of the Toiler.....10c.

The Word of the Spirit. To the Nation, City, Church, Home, Individual.....50c by JENKIN LLOYD JONES, and in white paper covers.

The Faith that Makes Faithful. By W. C GANNETT and JENKIN LLOYD JONES. Paper white.....50c

More than Kin. By JAMES VILA BLAKE. half cloth.....1.00

Borrowings. Poems and Selections from Great Authors (White and Gold).....75c.
More Borrowings.....75c

For Thought and for Remembrance. Dainty gift booklet of poems and selections.....25c.
The Beauty of Kindness. By James Vila Blake.....10c.

Sent postpaid on receipt of price by

THE NEW UNITY,
185 DEARBORN STREET. CHICAGO.

"LIFE-HELPS."

1. **A Wayside Prophet.** By Marion D. Shutter.
3. **The House Beautiful.** By William C. Gannett.
4. **Heart-Ache and Heart's-Ease.** By Charles G. Ames.
5. **Beauty of Character.** By Paul R. Frothingham.
9. **Winter Fires.** By James M. Leighton.
10. **Culture without College.** By William C. Gannett.
11. **Accepting Ourselves.** By Arthur M. Tschudy.
12. **Enduring Hardness.** By John W. Chadwick.
13. **Unsatisfied Longings.** By W. H. Savage.
14. **Serenity.** By James H. West.
15. **From the Woods.** By Caroline J. Bartlett.
16. **Work and Rest.** By John W. Chadwick.
17. **The Home.** By Phœbe M. Butler.
18. **Will it be All the Same?** By J. Ll. Jones.
19. **Home to the Ideal.** By Frederic A. Hinckley.
20. **The Quest of the Holy Grail.** By Charles F. Bradley.
21. **The Seeing Eye.** By E. H. Chapin.
22. **Doing What We Can.** By James Vila Blake.
23. **The Happy Life.** By Minot J. Savage.

Single copy, 6 cents. Ten copies assorted, 50 cents.

Sent post-paid on receipt of price by

ALFRED C. CLARK, Publisher,
185-187 Dearborn St., Chicago.

A WHOLE UNIVERSITY FOR A CHRISTMAS PRESENT

AT A COST OF A NICKEL A DAY FOR SIX MONTHS

[JUST TO SET THE WORLD A-TALKING.]

A university course at home by practising the very slightest economy. This is a special concession made to readers of THE NEW UNITY, and is intended to advertise the latest, most authoritative, and most practical reference work ever produced. Two thousand profound scholars produced the great **Encyclopedia Britannica**; one practical man dominated the production of the famous **Hill's Manual.** Both works are known wherever the English language is spoken, the one being the most elaborate, the other, the most concise. Now, as the **crowning effort of his life,** THOMAS E. HILL, in collaboration with eminent specialists in the sciences, literature, and art, gives to the world

Hill's Practical Encyclopedia Britannica

THOMAS E. HILL, Editor

bringing within the means and comprehension of everybody that vast reservoir of wisdom, the ninth (and latest) **Edinburgh Edition,** saving the thought and simplifying the expression.

THOMAS E. HILL, never breaks faith with the public. His new work is squarely up-to-date, and is so guaranteed. More than 15,000 subjects are treated, and nearly 2,000 engravings are incorporated into the text. Of this large number 100 (one in twenty) are full-page, while 16 are large multicolor plates of the highest artistic finish. Countries, peoples, industries, arts and sciences are adequately described and explained in these pages, and every fact, every occurrence that can interest or serve the reader finds fitting mention. As an instance of the work's thoroughness it may be stated that more than 250 commercial products are described, and their progress from raw material to the finished article explained.

THIS WORK IS STRONGLY ENDORSED BY

WM. R. HARPER, President University of Chicago.
J. M. GREENWOOD, Pres. Nat. Ed. Assoc. and Supt. of the Kansas City Schools.
N. C. DOUGHERTY, Ex-Pres. Nat. Ed. Assoc. and Supt. Schools, Peoria, Ill.
DR. EMIL HIRSCH,
W. O. KROHN, Ph.D., University of Illinois — And many others of equally high standing in educational work.

THE CHICAGO TRIBUNE says: "It is the most practical work that has been brought to our notice."

GUIDEPOSTS, a systematic plan for home reading, forms the introductory chapters of volume I. These chapters in connection with the Encyclopedia become the basis of a University education.

Why?

The Publishers' reason for placing the first edition at a nominal price is simply this: they want to set the whole world to talking. Therefore 25,000 sets (the entire first edition), are to be distributed through leading newspapers in widely separated sections of the country.

A careful estimate was made of each leading paper's field, number of subscribers, influence, etc., and a *pro rata* allotment of sets made. Our assignment was only 840 sets. Manifestly we did not secure enough, but we had to be content with our apportionment. It has been found that it is good policy to sell the first edition of a useful work at a low price in widely separated sections of the country. People soon begin to talk about it, and this advertises the work and creates a strong demand for it.. A second edition at **regular prices** meets this created demand and the publishers regard the discount on the **first edition** merely as advertising expenses. There will be no collectors to bother our subscribers. We rely on all who take sets to pay according to terms. There is no margin for loss. The publishers furnish them at manufacturer's cost as an advertisement, and we distribute them as a matter of newspaper enterprise.

How?

It is a positive fact that after the Newspaper allotment is disposed of the publishers will charge $20 for this same work.

READ THE PROPOSITION CAREFULLY

On receipt of $1.00 we will forward to you, charges prepaid, one complete set of **Hill's Practical Encyclopedia Britannica,** with the understanding that you are to pay the remaining $9.00 at the rate of **5** cents a day (to be remitted monthly). This is the first edition to be printed from the plates therefore the print is clear. The paper is of fine quality all rag stock, the volumes are durably bound in cloth with artistic library finish, calculated to last a life-time and beautify any home. The print is large enough to easily read without glasses, and the language is so clear as to come within the comprehension of even a child. That is the **Hill** idea of what constitutes the **practical,** while the saving of the thought of the great Edinburgh Edition, constitutes the Britannica. **Guideposts,** consisting of 87 pages introductory, is included in volume I, and if read in connection with the Encyclopedias forms a full university course for the reading circle at home.

Date ____ *No.* ____

THE NEW UNITY, 185 Dearborn St., Chicago, Ill:

Please forward to me, charges prepaid, one set of HILL'S PRACTICAL ENCYCLOPEDIA BRITANNICA, complete in 5 volumes, for which I enclose $1.00 as first payment. I further agree to pay 5 cents a day (remitting the same monthly, beginning 30 days from date), until the remaining $9.00 is paid,

Name _____

Post-Office _____

State _____

800 BEAUTIFUL PICTURES

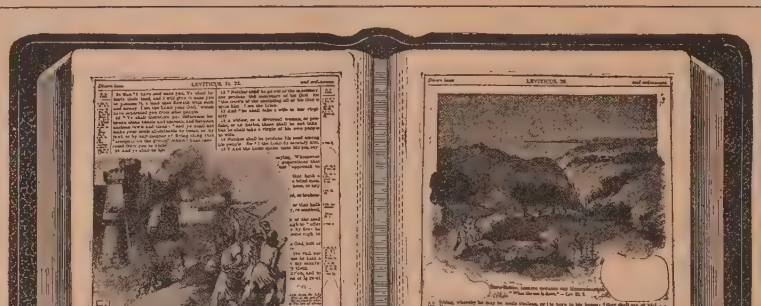
A New Illuminated Edition of the Bible, so extraordinary in character, so original in conception, so artistic in its illustrations, and so luxurious in its appointments as to challenge the admiration, and win the friendship of all bible and book lovers.

ANYBODY CAN HAVE IT! This beautiful bible, produced at enormous cost, and embellished with the work of the greatest living artists, goes fresh from the **Riverside Press of Cambridge, Mass.,** into the hands of the **AMERICAN BIBLE UNION** Under its auspices a distribution of sufficient advance copies of the new bible to advertise it and make its superiority over any bible ever published fully known, has been arranged for, and while it is in progress it will be possible for any reader of this paper to secure

A $10.00 Bible for $2.75 **A $12.50 Bible for $3.25** **A $15.00 Bible for $3.75**

DESCRIPTION OF THE NEW BIBLE

This bible is a **genuine high art production** more elaborate, more, costly, more complete and more satisfying than anything yet attempted. The **text** conforms to the **Authorized Oxford Edition,** and every proper name is accented and **self-pronounced.** There are copious **marginal references** and a **complete Concordance.** The **type** is of a peculiarly clear round face, quite as legible as that of the large Family Bible. But the **crowning glory** of this beautiful new edition is its **Eight Hundred Superb Scriptural Engravings** and its **wonderful allegorical plates in brilliant colors,** which graphically illustrate **living artists,** and it is to their intelligent conception of the work, and to their masterly skill in the portrayal of bible scenes, that the superiority of this bible over any yet produced is mainly due. Every picture is an **eloquent sermon** on the everlasting truth of Holy Writ. **Events** that have been imperfectly comprehended become invested with the **charm of living reality;** and **places** that have seemed far off are made familiar, as though we ourselves had trod the hills and valleys of Canaan with the prophets and disciples of old. It may be truthfully said that this really superb edition of the Book of Books has an important mission to perform, in **illuminating and vivifying** the Bible narrative, and giving it, as perhaps never before, **a present, living, human interest.**



This is an exact photographic reproduction of STYLE No. 3. Full Turkey, Silk-sewed, Red under Gold Edges, Full Divinity Circuit. Size, when opened as above, 11½ by 20½ inches.

Regular Price, $15.00. OUR SPECIAL PRICE, $4.75
Including a year's subscription to THE NEW UNITY . . . .

the text in the light of **modern Biblical knowledge and research,** making the most artistically perfect, as well as the most **practically desirable** edition of the Holy Scriptures ever produced in any country or in any language. These marvelously **faithful descriptive** illustrations

Will Prove a Genuine Revelation to Bible Readers

who have grown accustomed to the conventional and too often misleading Biblical pictures hitherto in use. **Modern Research** has thrown a **flood of light** upon the people and places of Bible days; and this ripe knowledge shows forth on every page so **truthfully** embellished as to give the sacred text a **new and personal meaning.** To this branch of the work, and at enormous cost, was called the **greatest of**

Read this Remarkable Offer. It is confidently asserted that this is the most **artistically** illustrated Bible ever sold **at any price,** not excepting those which sell at from $50 to $100. It is the **only** really illustrated Bible that has complete Marginal References and a full Concordance. **It has larger type than any other Teachers' Bible.** The American Bible Union believes that it will be **universally accepted** as the **most desirable edition** for all purposes; and, as a means of **speedy introduction** to the millions of Bible readers, they have concluded an arrangement with this paper whereby we are able to supply all new subscribers to THE NEW UNITY whose subscriptions reach us before this special offer is withdrawn with a **limited number of the elegant first edition** at

LESS THAN ONE-THIRD REGULAR PRICES.

We have consented to conduct this distribution without profit to ourselves, because we believe that our truly wonderful offer will speedily add thousands to our subscription list, and at the same time lead to a wider reading and clearer understanding of the Gospel. The regular prices of this superb Bible range from $10.00 to $15.00, which prices will prevail **immediately at the close of this preliminary distribution. Instant application** will secure one of the magnificent premiums offered below; but **the delay of a day** may prevent participation in this unparalleled opportunity. Therefore **act promptly.**

US, 14. *They overtake the children of Israel.*

may serve the E-gŷp´tians? For *it had been* better for us to serve the E-gŷp´tians, than that we should die in the wilderness.

13 ¶ And Mō´ses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp´tians whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
r ver. 25. Deut. 1. 30; 3. 22 20. 4.

EXACT FACSIMILE OF THE BEAUTIFUL TYPE.

HOW TO SECURE ONE OF THESE BEAUTIFUL BIBLES.

Offer No. 1 Refers to the $10.00 Bible, style 1, which comes in Silk Cloth and gold edges. All illustrations. All allegorical plates. The price, including THE NEW UNITY one year, **$3.75**
☞ **The Bible alone, $2.75.**

Offer No. 2 Is the $12.50 Bible, style 2, in Full Seal with flush gold edges. All complete and a beautiful book. The price, including THE NEW UNITY one year **$4.25**
☞ **The Bible alone, $3.25.**

Offer No. 3 The Peerless "No. 3." A perfect gem of typographic and book-maker's art. The price, including THE NEW UNITY one year..... **$4.75**
☞ **The Bible alone, $3.75.**

SPECIAL CONDITIONS. All orders must be accompanied by cash in full, and complete shipping directions. Transportation charges are to be paid by purchaser. **Books are guaranteed to be exactly as represented, or money refunded upon their return.** No description can do justice to this superb production, therefore **a book of sample pages will be sent absolutely free** to all applicants. The number of Bibles at our disposal at these prices is limited, and remittances reaching us too late will be immediately refunded.
SEND FOR FREE SAMPLE PAGES TO-DAY, and address all communications to

ALFRED C. CLARK, Publisher, - 185 Dearborn Street, CHICAGO, ILL.

WOULD YOU PASS YOUR EVENINGS IN DELIGHTFUL COMPANY?

READ THE

Popular Scientific Lectures

A Practical Portrayal of the Methods and Spirit of Science

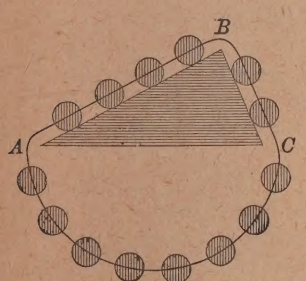
—BY—

ERNST MACH,

Professor of Science and Philosophy in the University of Vienna.
Translated from the German by Thomas J. McCormack.

AN ELEGANT VOLUME, IN CLOTH, GILT TOP, ONLY $1.00
SECOND ENLARGED EDITION. JUST PUBLISHED.

Lectures on Mechanics, Sound, Light, Electricity, the Conservation of Energy, Philosophy, and Education. The thoughts of the **Master Minds of Science** are here presented in popular form by one of its foremost living representatives.



Illustrating proof of the law of the inclined plane.

The whole string of balls is in equilibrium; cut away the lower part and the balls on the sides still remain in equilibrium; hence the powers on the sides are as the number of the balls, or as the lengths.

LISTEN TO THE VERDICTS OF THE PRESS.

"A most fascinating volume, * * * has scarcely a rival in the whole realm of popular scientific writing."—*Boston Traveller.*

"Truly remarkable. * * * May be fairly called rare."—*Prof. Crew,* N. W. University.

"Should find a place in every library."—*Daily Picayune,* New Orleans.

"A masterly exposition."—*Scotsman,* Edinburgh.

"Have all the interest of lively fiction."—*N. Y. Com. Advertiser.*

"Makes science a matter for abecedarians."—*The Pilot,* Boston.

"Everything he (Mach) writes is a work of genius."—*Prof. James,* Harvard.

THE SAME IN PAPER BINDING, 35 CENTS.
Send money by Post Office Order, Express Order, or in Stamps.

The Open Court Publishing Co.

324 Dearborn Street, Chicago, Ill.

"Our Heredity From God"

LECTURES ON EVOLUTION

Cloth, $1.75

Of "Our Heredity From God" the following witnesses' testimony is interesting:

Mr. Powell's **Our Heredity from God** was written to demonstrate that evolution is not a materialistic science, or philosophy—that it only enlarges our conception of the universe as the Life and Presence of Infinite Mind, rather than the mere creation of a supernatural being, "who, at a point in eternity, happened to say to himself, 'Let us make something.'" The book has reached the 5th edition, and has been issued at Berlin in a German translation. The President of the Liverpool Philosophical Society used it as his text in his inaugural three years ago, commending it in highest terms.

Liberty and Life is a volume of discourses in a direct familiar style, and full of the new philosophy of the higher life. **Our Heredity** has been used by a large number of church classes and reading circles, invariably giving satisfaction—among others, in the churches of Edward Everett Hale and of Jenkin Lloyd Jones, our Ex-Editor.

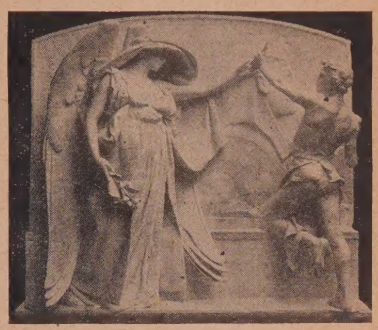
Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

ALFRED C. CLARK, Publisher

185-7 Dearborn Street, Chicago

Death as a Friend.

Second Edition.



A new edition of this beautiful little book, uniform in size, type, and style with "The Selfishness of Grief," and others of the series, has just come from the press. **Price, Five Cents.**

The Selfishness of Grief.

Second Edition.

Uniform with "Death as a Friend." "No more helpful treatise of this theme—Death—has come from any pen, than these sermons by Jenkin Lloyd Jones." **Price, Five Cents.**

Sent post-paid on receipt of price by

THE NEW UNITY,
185 Dearborn St., Chicago.

"The People are Hungry"

For just such literature as **THE NEW UNITY** contains," was the expression used by one of our oldest subscribers, a few days since, when in to pay up her subscription. "I always mail my copy to a friend who lives in Peoria, after I have read it." It may be that you know of some person (or a dozen, or a hundred) who are hungry for such literature. If so, send us their names and addresses and we will gladly send them sample copies free.

Chicago to Denver, via Omaha and Lincoln, Neb.

In 1867, the first railroad from Chicago to Omaha was completed, and it was considered fast time when the distance of 400 miles was covered in twenty-four hours. Now the same distance is run by the trains of the Chicago and Omaha line of the Chicago, Milwaukee and St. Paul Railway, in less than sixteen hours, and the whole distance of 1,069 miles from Chicago to Denver is run between 10 o'clock p. m. of one night and 7:45 a. m. the second morning.

The finest sleeping cars are run daily from Chicago through to Denver, without change, making connections at Denver union depot with trains of all roads departing for principal points in Colorado, Utah, New Mexico, Nevada, and California.

The Scenic Route of America is through "the heart of the Rockies," in Colorado, and the best route to Colorado is via the Chicago, Milwaukee and St. Paul Railway, by way of Omaha and Lincoln, Nebraska. City ticket office, 95 Adams street, Chicago.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr.
D. B. MARTIN, Gen. Pass. & Tkt. Agt.

COMFORTINGS.

A Book of Selections on

Life and Duty, Death and Immortality.

BY JUDSON FISHER.

These selections are short, tender and devout-voicing the profoundest emotions of the soul.

PRICE, CLOTH, $1.00

Sent postpaid on receipt of price by
THE NEW UNITY,
CHICAGO.

CHICAGO MONON ROUTE & C H&D CINCINNATI LINE

Best Line —TO— Indianapolis, Cincinnati —AND THE— South.

CITY TICKET OFFICE:
232 CLARK STREET, - CHICAGO.

NO SEX IN CRIME.

SECOND EDITION.

BY JENKIN LLOYD JONES.

A new edition, uniform in size, type, and style with *A New Help for the Drunkard; Tobacco, the Second Intoxicant; Not Institutions, but Homes*, has just come from the press.

Price, Ten Cents.

"This book deals with one of the most momenteous problems of the present age, namely, the present double standard of morality. We have never perused a more thrilling plea for justice."—*The Arena.*

Sent post-paid on receipt of price by
THE NEW UNITY,
185 Dearborn Street, - - Chicago.

ON THE OUTER RIM.

STUDIES IN

WIDER EVOLUTION.

CLOTH, 50 CENTS.

In this book, the author, Mr. George E. Wright, seeks to carry the evolution theory beyond the point where Darwin rested, tracing the life principle through all material forms, and dealing with psychic phenomena, which, not being understood generally, are relegated to the border-land between science and occultism.

TABLE OF CONTENTS.

1. DAWN.
2. WIDER EVOLUTION.
3. GROWTH OF HUMAN KIND.
4. A CYCLE OF ETERNITY.
5. ORIGIN OF RELIGIONS.
6. THE MAGIC OF NATURE.
7. ILLUSION.
8. REAL OCCULTISM.
9. RELIGION OF THE FUTURE.

The following are brief extracts from a few of the many newspaper reviews of the book:

"In compressing so vast a subject into so small a space the writer has necessarily constructed little more than a skeleton, but the work is an earnest effort to draw attention to what the author esteems must be the line along which the true progress of humanity will be achieved."—*Denver* (Colo.) *News.*

"A delightful study in wider evolution is given in a little volume entitled "On the Outer Rim," by George E. Wright. This writer attempts to give the theories and advancement of the doctrine of evolution, carrying it into development of the soul, and growth of human kind. There are some nine essays, and in the last the author treats of the religion of the future and takes a very broad view, bringing together all the people of the earth and all the religions and sects, and denounces the narrowness of sectarianism. It is well worth reading."—*Indianapolis Sentinel.*

"This a study in the fascinating theory of evolution. It is exceeding well written, and discusses in a pleasant way one of the great problems of the ages."—*New Orleans Picayune.*

"The students of today are inquiring not only into the origin and history of life, but are patiently working out the problems of the birth and growth of mind. In this little book many valuable suggestions are given to the student in evolution in regard to the underlying forces of nature."—*Baltimore American.*

"This book is an effort to condense in popular form some of the results thus obtained, as bearing upon what may be termed the wider evolution; in which is included the mental and psychic, as well as the strictly physical, development of the human race."—*Detroit Tribune.*

"He (the writer) defines occultism as simply the true study of nature, in which there is no supernaturalism, and which eventually leads man to the goal of wisdom and virtue."—*San Jose* (*Cal.*) *Herald.*

"Of the nine essays which form the chapters of this interesting work, the two "Origin of Religions," and "Religion of the Future," are most instructive and entertaining. With true and broad-minded eloquence the subject is amplified."—*Boston Globe.*

"Mr. Wright has made an interesting book, full of suggestive thoughts."—*Chicago Tribune.*

"Mr. Wright's definition of the occult is different from the idea conveyed by that much-abused word to the popular mind. At the present stage of evolution we have two distinct quantities, the known and the unknown. The known may be considered as contained within the boundaries of what we call science, the unknown may be classed as occultism."—*New Orleans Times-Democrat.*

ALFRED C. CLARK, PUBLISHER

185 DEARBORN ST., CHICAGO

Houghton, Mifflin & Co.'s Holiday Books.

Tuscan Songs.

Collected, translated and illustrated by FRANCESCA ALEXANDER. With 108 superb, highly artistic, full-page designs. Large quarto, $25.00 net.

Edition de luxe, limited to 50 numbered copies, each with Miss Alexander's autograph and artist's proof illustrations. Large quarto, $100.00 net.

One of the most important and attractive publications since Vedder's great illustrated edition of The Rubáiyát of Omar Khayyám appeared.

The Critical Period of American History, 1787-1789.

By JOHN FISKE. *Illustrated Edition.* With about 170 illustrations, comprising Portraits, Maps, Facsimiles, Contemporary Views, Prints, and other Historical materials. 8vo, $4.00; half calf, gilt top, or half-polished morocco, $6.25.

This volume is illustrated in the same style as the "American Revolution" published last year.

Walden.

By HENRY D. THOREAU. *Holiday Edition.* A very interesting edition of Thoreau's most characteristic book, with an Introduction by BRADFORD TORREY, and 30 full-page photogravure illustrations, including Walden Views, Concord Views, Portraits, etc. 2 vols., 12mo, $5.00.

Old Virginia and her Neighbors.

By JOHN FISKE. 2 vols. Crown 8vo, gilt top, $4.00

These volumes cover the settlement and growth of Virginia, Maryland, the Carolinas, and Georgia, nearly to the Revolution. It is a most interesting story, and has never before been told with the critical insight, the philosophic grasp, and the distinct literary charm with which it is here told by Mr. Fiske.

The Ruins and Excavations of Ancient Rome.

By RODOLFO LANCIANI, author of "Ancient Rome in the Light of Modern Discoveries," "Pagan and Christian Rome," etc. With numerous illustrations and 17 maps and plans. Crown 8vo, $4.00.

A book of remarkable value and interest, especially to students and travelers.

Little-Folk Lyrics.

By FRANK DEMSTER SHERMAN, author of "Lyrics for the Lute," etc. *Holiday Edition.* A beautiful book of very charming poems for children, with 16 exquisite Illustrations. 12mo, $1.50.

The Young Mountaineers.

Short Stories. By CHARLES EGBERT CRADDOCK (Mary N. Murfree). With Illustrations. 12mo, $1.50.

Stories of adventure in the mountains of East Tennessee. They all have boys for heroes, and are told in a highly dramatic manner.

The Story of Jesus Christ.

By ELIZABETH STUART PHELPS, author of "A Singular Life," etc. With 24 beautiful Illustrations selected from the best works of modern masters. Crown 8vo, $2.00.

A book of very remarkable interest and significance. It is not a formal biography, but presents very effectively those shining acts and experiences in the life of Jesus which most signalized the loftiness of his nature, the depth of his sympathy, the loyal adjustment of his will to the Supreme.

Aldrich's Works.

Complete Poetical and Prose Works of THOMAS BAILEY ALDRICH. *New Riverside Edition* thoroughly revised by the author. (*Sold only in Sets.*) Poems in 2 vols., 12mo, with portraits, $3.00; Prose Works in 6 vols., 12mo, with another portrait, $9.00. Complete Works, 8 vols., 12mo, $12.00.

Life and Letters of Harriet Beecher Stowe.

A biography of very great attraction, and well worthy of its illustrious subject, by MRS. JAMES T. FIELDS, author of "Authors and Friends." With a portrait, 12mo, $2.00.

Memories of Hawthorne.

A book of very uncommon personal and literary interest, by his daughter, ROSE HAWTHORNE LATHROP. With a new portrait of Hawthorne. Crown 8vo, gilt top, $2.00.

Cambridge Burns.

The Complete Poetical Works of ROBERT BURNS. Uniform with the Cambridge Editions of Longfellow, Whittier, Holmes, Lowell, and Browning. With a Biographical and Critical Essay, Notes and Indexes to Titles and First Lines, Glossary, etc. With a fine portrait of Burns and an engraved title-page containing a view of Burns' home. 8vo, gilt top, $2.00.

Evangeline.

By HENRY W. LONGFELLOW. *New Holiday Edition.* A beautiful book, with an Introduction by Miss ALICE M. LONGFELLOW, and 10 fine full-page Illustrations, and 12 head and tail pieces in color, by pupils of HOWARD PYLE. 8vo, handsomely bound, $2.50.

Gondola Days.

A charming book on Venice and its attractions, by F. HOPKINSON SMITH, author of "Tom Grogan," "Colonel Carter of Cartersville," etc. With Illustrations by the author. 12mo, $1.50.

Being a Boy.

By CHARLES DUDLEY WARNER. With an Introduction and 32 full-page illustrations from photographs by CLIFTON JOHNSON. 12mo, gilt top, $2.00.

Mr. Warner's charming book is supplemented with capital pictures of rural boy life.

Sold by all Booksellers, or sent postpaid by

HOUGHTON, MIFFLIN & COMPANY, BOSTON.

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall. N. D. Hillis, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana Avenue and 33d Street. M. Perez Jacobson, Minister.

MEMORIAL CHAPEL (Unitarian), corner Fifty-seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches Sunday afternoons and evenings.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

PEOPLES' CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH, (Universalist), Sheridan Avenue and 64th Street. Sunday services 11 A.M. and, 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev, Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

SINAI CONGREGATION (Jewish) Indiana Avenue and 21st Street. E. G. Hirsch, Minister.

SOCIETY FOR ETHICAL CULTURE, Steinway Hall. W. M Salter, Lecturer.

ST. PAUL'S CHURCH (Universalist), Prairie Avenue and 28th Street. A. J. Canfield, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

TEMPLE ISRAEL, Memorial Baptist Church, Oakwood Boulevard. I. S. Moses, Minister.

THIRD UNITARIAN CHURCH, Lewis Institute. ——, Minister.

UNITARIAN HEADQUARTERS, and other Activities, 175 Dearborn Street, room 93. Open daily.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. ——, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park.

Mason & Hamlin

PIANOS AND ORGANS.

The best that skill, capital, and up-to-date methods can produce. All important improvements in Reed Organs have emanated from this house. The Mason & Hamlin Pianos are characterized by the same highest degree of excellence. New and most attractive styles introduced this season. Catalogues free. Address: Mason & Hamlin Co., Boston, New York, Chicago, or St. Louis.

REASONS FOR REJOICING

THE LIVING CHRIST:

AN EXPOSITION OF THE IMMORTALITY OF MAN IN SOUL AND BODY.

By PAUL TYNER.

12mo, cloth, gilt top, pp. 348; price, $1.00.

THIS WORK is designed to show that the perpetuation of LIFE in ever-increasing strength, fullness, and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. The argument takes up successively (1) the scriptural evidences going to show that Christ demonstrated the fact of immortality in the flesh; (2) the proofs of man's bodily immortality afforded by the natural sciences; (3) relations between individual and racial thought, showing the divine body to be a necessary externalization of individual and racial consciousness of the divine life. **The sociological importance of the truth of bodily immortality is emphasized by a description of the City of Christ and a forecast of the changes heralding His second coming.** Much new light is shed on the problem of Christ's resurrection and the book has special and vital interest for all religious teachers, physicians, and students of sociology.

For sale at all book-stores, or sent post-paid to any address on receipt of price, by

The Temple Publishing Company,
33 and 34 Masonic Temple, DENVER, COLO.

For all expert Dental Operations call on

Dr. J. E. Low

Inventor of Crown and Bridge Work.

(Specialist)

The best work at reasonable prices is always the cheapest.

Room 615, First National Bank Bldg.

164 Dearborn Street

Established 1865.

LATEST WRITINGS BY WILLIAM C. GANNETT.

The House Beautiful.

Cloth, neatly stamped, 50 cents; white and gold edition, full gilt, in box, 75 cents. (Choice paper edition, white or tinted covers, silk-stitched, 15 cents; cheap paper edition, 6 cents.)

Culture Without College.

Choice paper edition, white or tinted covers, silk stitched, 15 cents; cheap paper edition, 6 cents.

Green Pastures and Still Waters.

Three Favorite Peoms. Printed from artist type, in colored ink, with cover-design and one illustration. Paper, white or tinted cover, silk-stitched, 15 cents.

Blessed Be Drudgery.

Paper, white or tinted cover, 10 cents.
"The most popular 'address' of the decade. A hundred thousand sold."

The Little Child at The Breakfast Table.

Poems and Selected Passages for Children. Arranged by WILLIAM AND MARY GANNETT. With original cover-design in colors. Paper, 20 cents.

Sent, post-paid, on receipt of price, by

ALFRED C. CLARK,
185-187 Dearborn Street - - Chicago.

ILLINOIS CENTRAL

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN
DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

FROM DIFFERENT POINTS OF VIEW.

Of this book one English reviewer says:

"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"

Another reviewer says:

"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"

PRICE, 50 CENTS.

Swedenborg Publishing Association,
GERMANTOWN, PA.

The Reason Why.

It has often been asked; "Why is the Wisconsin Central the most popular route from Chicago and Milwaukee to St. Paul, Minneapolis, Ashland, Hurley, Ironwood, Bessemer, Duluth and Central Wisconsin Points?" The question is easily answered, as it has the finest equipment, makes fast time, and always looks out for the comfort of its patrons. Ask your ticket agent. He can give you full information and sell you a ticket, via the Wisconsin Central Lines.

JAS. C. POND, Gen. Pass. Agt.,
Milwaukee, Wis.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO